Quarterly Transactions

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British College of Psychic Science,

Editor - - STANLEY DE BRATH, M.I.C.E.

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Quarterly Transactions

OF THE

British College of Psychic Science,

Vol. XI.-No. 2.

July, 1932.

EDITORIAL NOTES

The chief feature in this issue is the astounding phenomenon of Sir Oliver Lodge's thumbprint made in Boston while Sir Oliver was asleep in England. It has very far-reaching implications.

The two next articles are those giving Miss Cummins' communications with the soi disant F. W. H. Myers and Dr. Osty's experiments with Rudi Schneider's exteriorisation and the

infra-red ray.

The latter establishes the reality of the invisible substance and its power to perform feats of telekinesis and the knotting of a handkerchief (elementary from the psychological point of view), but showing the action of mind; and the former purporting to give an outline of the soul's progress in the unseen.

These are both typical of the needs of the age. We want certainty. J. R. M. writes in the Morning Post of May 17th:-"Mr. G. Francis, in Friday's Morning Post, that what was needed at the present time was civilisation. in the ultimate progress in obtained? Mind that controls Will the Universe and sees the hopelessness of our present conditions, show us the solution unless we own His Sovereignty and have consistent faith in His goodness towards men?

"Men and women of all classes are looking for guidance in the deeper things of life, and they turn to the Churches and find an organisation full of controversial creeds and dogmas which have the effect of nullifying the great truths the Church

stands for.

"The cry of the peoples is, 'Oh, for a St. Francis, a Luther, a Wesley,' to lead us to that faith in the future, confidence in our brothers, and the knowledge that the good in man will eventually be rejected as a confidence of the confidence of t

eventually be victorious."

In other words, we want the certainty that this world is governed by a Mind that controls (and develops) its evolution. We will not look for ourselves at the facts which lie open to our eyes, but want someone to do it for us. That personality

will not be given till we recognise that we have already in the undogmatic teaching of Christ the assurance that the Law of Spiritual Consequence will solve all our difficulties, provided that we will disencumber our minds of all the literalisms wherewith a three-storied theology has obscured the Message.

This cannot be done unless we take the necessary pains to

realise the position in which we are placed to-day.

Modern criticism, basing itself not on any opinions but on facts, has given us definite proof that the Old Testament, in which so many of our difficulties originate, is the product of the Massoretic schools which expressed the genius of the one nation in ancient history which followed the illuminating Idea that the universe is created by the One Divine Mind who is also the God of Righteousness. His real existence was to them guaranteed by the facts of their own history, and by the words of the prophets, who had for two centuries warned them of the peril from the north, as the working out of that Law of Consequence which brings spiritual causes into Spiritual historical material effects. The Assyrian invasion and the Captivities made them realise that the prophetic warnings were true. On the permission by Cyrus the Persian to return to their own land as subjects to Persia, they devoted themselves for three centuries to setting forth that Idea in the Book which has had such stupendous results. But they could not escape the consequences of their own stage in mental evolution. interpreted all their own history under the notion that the earth is the whole universe, and that God is a magnified man. The result was Legalism—that obedience to the Divine Order lay in precise ritual and the minute observance of the Mosaic Law. They tithed mint and rue and every herb, and passed over Justice and the Love of God.

Hence they rejected Jesus, who taught them that, not any rites but the daily practice of Monotheism and Rectitude, is the lesson of the Spirit and the path of human development. He showed, by the Appearances after the Passion, that he was still living, in a state where His enemies could not come; and this by a natural law which, as modern instances clearly show, is applicable to all, provided they have the spirituality which is the life of God in the human soul—the true

Road to Immortality.

Jesus spoke to the people in the Aramaic language then current in Syria (Encyc. Biblica. vol. 1, p. 283). His words were translated into Greek from 50 to 100 years later. St. Paul's letters—the earliest Christian documents—were written in Greek. Three centuries later the whole was collated into the Latin New Testament (the Vulgate), and eventually translated into modern tongues.

All this is thoroughly well known to educated Churchmen. It is the standing proof that not particular texts, but the

general sense of the whole, is the valid authority for the Christian tradition. Its diction is still necessarily governed by the then prevailing idea of the three-storied universe—the earth as solid reality, heaven as the blue sky with the Creator on a great white throne, and Hell in the subterranean fire. Even yet that idea is maintained by "Fundamentalists," who repeat the Jewish attitude of the first century A.D., with the Devil and Hell, a physical resurrection and Day of Judgment, and all the childish futilities which belong to that time. It should be obvious that to ask for a St. Francis, a Luther, or a Wesley, is to ask for an interpretation which belongs to a past age, and is quite out of line with present positive knowledge.

The modern discoveries of the nature of the universe as developed in the abysses of unimaginable Space and Time by omnipresent Creative Power compel us to take a much wider view of the action of the Creative Spirit than was possible to the authors of the New Testament; while its moral teaching is as valid as ever, as guidance in this present world. The same teaching is the corner-stone of Buddhism. Some five centuries before Christ, the prince Siddartha, oppressed by the griefs of the world, renounced all to seek their remedy. In the forest and the desert truth came to him. He saw with clear spiritual perception that the one cause of misery is Desire, the strife for wealth, honours, place, power and sensuous ease. He saw that all these are the results of living to the flesh instead of to the Spirit; and moulding his teaching on the lines of the Brahmanic philosophy in which he had been nurtured, he took its idea of re-birth as his means of expression. Professor Rhys Davids, the translator of the Buddhist Suttas (Sacred Books of the East, vol. xi.), says (p. xxi.): "There can be little doubt but that the doctrines of the Four Noble Truths and of the Noble Eightfold Path, the 'Foundation of the Kingdom of Righteousness,' were not only the teaching of Gotama himself, but were the central and most essential part of it."

The exact sense in which re-birth is true or untrue is not now the question; that is but an accident of his teaching; its essential meaning is the dominion of Spirit by the perfect law

How this sublime teaching became degraded it is easy to trace. As man is everywhere the same, and always debases lovely principles, first into more or less incorrect dogmatic "truths," and then into mythical past phenomena, the afterhistory of this beautiful religion came to be the same as that of Christianity, to which it offers a truly remarkable parallel.

Siddartha was not born the perfect Buddha (The Enlightened) any more than Jesus was born the perfect Christ (The Anointed). He became such by his growth in wisdom, and he also was made perfect through suffering. No sooner had the Lord departed this life than the first councils of the Church were

called, the one at Ragagriha (circ. B.C. 477), the other at Jerusalem (circ. A.D. 30. The words of the Master were collected into a body of doctrine, which, however, seems to have had no fixity in either case, neither canon, definitions, nor creed: the idea was still to preserve meaning, not to compose formulas. What Buddhist writings there may have been, were like the many versions of the Gospels, unauthorised. Other councils followed, and a patriarchate was founded (Sacred Books of the East, vol. x. p.xliv.). Each man who felt impelled to write did so, and reverence for what was already written did not exclude alterations by transcribers—the sacred text was still fluid, the doctrine becoming more and more elaborated, with the natural result of a multiplicity of heterodox sects, exactly as orthodox Christianity grew up among Gnostics, Nicolaitans, Carpocratians, Donatists, Arians, and the crowd of "heresies" of the early centuries. What Constantine did for Christianity Asoka did for Buddhism; he adopted it and made it a State religion. All Asoka's inscriptions which, with the zeal of a convert he set up all over India, tend to show that Buddhism was still (264 B.c.) but little removed from pure ethic, the abolition of sacrifice on humanitarian grounds, being a leading feature in the cult.

But as in the one case, so in the other. Immediately on entering on wealth and honour, council after council met and defined orthodoxy. About B.C. 88-76, some three centuries after Buddha's death, the canon was compiled, just as the Council of Constantinople, A.D. 381, and of Carthage A.D. 397, decided what writings should be held to be the Christian New Testament. Thenceforward the crystallising process is seen in full activity, morality being more and more relegated to the second place; and during the next four centuries we find the prince Siddartha represented as born of a virgin queen, come to earth as the fore-ordained saviour of men, translated to heaven, and made consubstantial with the one primal and universal Cause and incarnated on earth to save mankind.

It is needless to draw the parallel further, though it might be far extended. Creative Power is all around us. Consider the aeons and aeons of time since the earth was drawn from the primal nebula. Consider the all-but-infinite years since the amphibious lizards sported in the Palaeozoic sea, and the emanation of countless species which peopled the earth and passed away from it. How could all these, with all their intricate biochemistry, have "grown" without Directing Mind? Look at the world of plants and marvel at the infinite variety of leaf and flower, each one always true to type. This spring-tide is a never-ending marvel if we can open our eyes to causes. Look even at a single little humming-bird with its jewelled plumage; can you think that every feather in the

lovely design of each of these little birds, all living on the same flowers in the same climate, is produced by Darwin's Adaptation and Selection? These are but the secondary mechanism of evolution. The primary cause is the Creative Spirit, as A. R. Wallace testifies.

The non-recognition of this stupendous fact—that all life is linked with the Spirit from God—is the real reason for the atheism which the recent Encyclical so truly laments. No educated Christian can return to the Hebrew idea of a God who is so much like a man as He is represented in the Old Testament. We need a larger view.

How few are the men of science who, like A. R. Wallace and Sir Oliver Lodge, can see that the primary creative impulse must proceed from the Unseen. The Fatherhood of God acting by the law of Love is but one aspect of Infinitude. Too many are the men of science shut in within its limited boundaries. All honour to those who can transcend them.

"An American psychologist, Dr. W. N. Kellogg," we are told by "Peter Simple," has made a startling discovery. After raising a baby chimpanzee and a baby boy under identical conditions for nine months, Dr. Kellogg came to the solemn conclusion that, except in the matter of speech, the chimpanzee had gained more rapidly in intelligence than the boy.

"Strangely enough, I find that my own observation agrees with the result of Dr. Kellogg's test. I noticed quite a long time ago that the average sheep-dog puppy was quicker at learning how to round up sheep than the average human infant; that the average Shetland pony foal is more apt at picking its way through a bog than the average boy, and that the average lion cub learns to defend itself more readily than the average three-year-old Zoo visitor. What is still more strange, I had observed that the average two-year-old tomcat is more mature than the average two-year-old tomboy, both being brought up largely on milk."

This kind of "psychology" is of no value at all. The essential fact is that relatively few persons distinguish between scientific and philosophical proof. This, however, is vital. Scientific proof confines itself to examination of facts revealed by experiment. It never goes outside the experimental domain, and is therefore limited by its conditions. It is, however, the ultimate foundation for philosophical reasoning.

Philosophical proof, on the other hand, proceeds on the harmonisation of all human knowledge. Scientific fact is its foundation, but this, to be convincing, must be harmonised with all other knowledge—exegetical, historical, and supernormal. Thus we come to an ever larger and more rounded outlook than is possible to any one of these alone, and to a real influence on our daily lives.

Miss Cummins' script, whose general outline may very possibly come from F. W. H. Myers, though its expression and diction is the medium's own, does at least give a rational and even a philosophic glimpse of the gradual and very prolonged

development of the psyche.

But there is one aspect of "Illusion-land" which is not touched upon; it is this: To those who have found their mates, there is joint progress. They do not live in sensuous enjoyment, either here on earth or there in the Beyond. They work together, and pass through their stages together in joy. To every soul, even to every twinned soul, all stages below its own are "illusory." As the soul reacts to its surroundings, each stage is to that soul, Reality, for the time. Any step forward must always be the discovery of a greater Beyond. We here find material life real; in our next stage it may seem to be illusion, and to some extent it is; but even Tom Jones' dream is a step in advance. And if Tom Jones has met the woman who could spiritualise his aspirations and has been faithful to her, he may realise that this law of the One to the One is the actual path of Evolution, and may fulfil the view with which Goethe concluded his splendid drama, which, moreover, is true for every subsequent stage:-

Alles vergängliche
Ist nur ein Gleichniss;
Das Unzulängliche
Hier wird's Ereigniss;
Das Unbeschreibliche,
Hier ist es gethan;
Das Ewig-Weibliche
Zieht uns hinan.

The things that must pass Are only symbols; Here shall all failure Grow to achievement; Here the Untellable Finds itself done. The Eternal Womanhood Still leads us on.

Had Goethe been a woman he might have written "Das Ewig. Männliche zieht uns hinan," for the truth is that it is not the sex but the mate-hood that counts.

All material things are but symbols and presentments of the greater Reality that stands behind them. Failure to realise the true aims of life (by human shortsightedness) comes to achievement in the Beyond, not all at once, but in the end, by the larger view. The untellable (by reason of the imperfection of language) is thus actual fact; and souls that have found their mates are led onwards in the joy of perfect companionship, knowing as they are known.

STANLEY DE BRATH.

SIR OLIVER LODGE'S THUMB-PRINTS

We reprint from the March issue of the Journal Am.S.P.R., a most important development in Margery's mediumship. It is nothing less than the reproduction of Sir Oliver Lodge's right and left thumb-prints taken in Boston while he was sleeping in England. The reprint is by request.

The Editor of the Journal says:—

"These prints are impressions in wax from materialisations of the living tissues; but the fleshy counterparts being some two thousand miles away in southern England, where the sleeping form of the great scientist lies unconscious of the transfer made by psychic agency, the replicas obtained in the seance room at Boston are not physical but metapsychical, and must argue the reality and presence of a dual organism which, for want of a better term, we call etheric."

"Walter" definitely states that this etheric body "came across to Boston to make the print" but adds, "The time of arrival of the etheric body may not have been the time the print was made," a sentence which we are quite unable to

interpret.

We now reprint Mr. Thorogood's article, with the Exhibits which accompany it in the original to which we would refer readers who wish for complete detail of the prints, of which only a selection can be given here.—Editor.

THE SIR OLIVER LODGE FINGER IMPRESSIONS

BY BRACKETT K. THOROGOOD.

The finger impressions with which this article deals are three-dimensional prints which were produced in wax (Kerr) at seances held in Boston, on July 13th, 14th and 15th, 1931, and which at the time were said by "Walter" (Margery's control) to be those of Sir Oliver Lodge. Finger print experts have since certified that they are, indeed, identical in characteristics with ordinary ink prints of Sir Oliver's thumbs.

The data presented here were collected by the writer from his personal observation and from notes and stenographic records of the meetings. That this record may be as complete as possible all data, photographs, and reports of the finger print experts, as well as the reports of the writer pertaining to the events of the

above dates are included.

In addition, photographs and brief statements covering similar finger impressions, made after the above dates, are included here solely because they have the same characteristics as the others, viz.: those of Sir Oliver Lodge's thumbs, although they have no bearing on any of the above mentioned reports or data previously made.

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As far back as June 12th, 1931, "Walter" began to make references to July 13th, which was to be a "big night." He made several intimations as to what might occur, varying somewhat each time, but, on July 10th he gave definite instructions with regard to preparations for the "big night" promised July 13th when, he said, he was going to carry out some of the experiments which the writer had listed on a memorandum, and that one he purported to execute was the making in wax (Kerr) of the finger print of someone still living, without the latter's presence or knowledge. Later he named Sir Oliver as the person. No one knew of this plan exxcept the writer and his associate R. G. Adams, who were alone at the time with the two psychics, (Margery and Sary) who were in trance; all other persons having previously been ordered by "Walter" to leave the room; and at "Walter's request the writer and Mr. Adams agreed to say nothing about the plan.

Details of this meeting may be found in the report made by the writer on "Salient Points Prior to July 13th, 1931" (Exhibit 1, Part a). It should be noted that up to this time the finger impressions which "Walter" had produced were supposed to be those of persons not living, but he has since told us that one print of the three made on a piece of wax and sealed in a glass beaker on November 5th, 1929, is that of a woman who is living. (An article on these prints will appear

in a later number of this Journal.)

Following this meeting of July 10th, 1931, a seance was held on Monday, July 13th, 1931, (Exhibit 2) at which three different right thumb impressions, (Figs. 1 and 2) said by "Walter" to be those of Sir Oliver Lodge, were obtained, each on a separate piece of wax, the last one being made with only the writer and Margery in the locked seance room and with both her hands securely held by him.

The following night, Tuesday, (Exhibit 3) three more pieces of wax (Figs. 3 and 4) were impressed, each with two prints which "Walter" stated were of the right and left thumbs of Sir Oliver Lodge.

On Wednesday afternoon (Exhibit 4) another right thumb impression (Fig. 5) similar to those previously secured was obtained, with Mr. Daniel D. Walton controlling Margery, and Mr. William H. Button controlling Sary in another part of the seance room, and with no one else present. (No one except these four knew of this seance until after the evening seance was over.)

On the evening of this same day, at another seance, (Exhibit 5) five pieces of wax (Fig. 6) were impressed, each with from one to four prints, some not clear enough to identify and others sufficiently distinct to show their similarity to the impressions obtained on Monday and Tuesday. Also at this seance an

impression was obtained on one of these waxes (Fig. 7) which looks very much like the under side of a wrist, as if it had lain against the wax while the finger impressions were being made.

All the wax impressions made during these last four seances were immediately taken away by the writer, photographed, and enlargements made for better study. They were then examined by Capt. Fife, finger print expert, and as may be seen from his report (Exhibit 6) he says they are probably right and left thumb impressions and that they are not the thumb or finger impressions of any person present at these sittings. All the rights have a whorl with the same characteristics, and the lefts a loop. (Incidentally, "Walter" had told the writer during the first seance while making the last impression that Sir Oliver Lodge's right thumb showed a whorl.)

REFERENCE TO SIR OLIVER LODGE AND TO INSPECTOR BELL OF SCOTLAND YARD.

By July 30th the writer had prepared a brief report (Exhibit 1, Part c) on the photographs of these twenty impressions and and had forwarded one copy to the Society for Psychical Research, and two to Dr. Crandon, one of which the latter sent with a letter to Sir Oliver Lodge in England. In this letter he briefly stated what they were supposed to represent and asked Sir Oliver to get Mr. Bell, a finger print expert, to determine whether the characteristics were identical with his (Sir Oliver's) and to make a report on his findings.

The report by the writer (Exhibit 1, Part b) as of August 19th, on "The Salient Points of the 13th, 14th and 15th," covers a few items which were not mentioned in the signed records of these meetings to which we have already referred.

The report and photographs which had been sent by Dr. Crandon to Sir Oliver Lodge were not forwarded by the latter to Mr. Bell until about October 10th, 1931. In the meantime "Walter" on numerous occasions specifically stated that these prints were of the right and left thumbs of Sir Oliver Lodge, and that he ("Walter") would either rise or fall on the decision.

After Mr. Bell had examined the photographs he wrote Sir Oliver Lodge asking for his thumb prints in order that he might make the comparison. These were made and sent to Mr. Bell by Sir Oliver about October 21st, 1931.

The following excerpts from the report of the meeting of October 23rd, 1931, is of interest here. "Walter" said: "Here is a little advanced news. They have decided It is Sir Oliver's. They have probably arrested Sir Oliver by now."

Again, "The decision on the thumb prints is in; Sir Oliver has it now." And upon being asked if Sir Oliver were pleased he replied, "Pleased as ! Figure that out for yourself!"

INSPECTOR BELL'S FIRST REPORT.

After careful study Mr. Bell stated clearly and very definitely in his report, that the photographs of all the legible impressions showed them to be of either a right or left thumb and that they were identical in characteristics with those of Sir Oliver Lodge's right and left thumb ink impressions; and Mr. Bell went further and prepared an exhibit showing first the right thumb impression in wax beside the actual right thumb print of Sir Oliver Lodge, enlarged to the same scale (Bell Exhibit A) (Fig. 8) and marked fourteen points of similarity which he stated were sufficient to satisfy him, although there were still others; and in a similar manner he arranged the left thumb and its fourteen points (Bell Exhibit B) (Fig. 9).

Mr. Bell's report (undated) was received by Dr. Crandon on Nov. 25th, 1931. In it Mr. Bell, having learned, presumably from Sir Oliver Lodge, how these impressions were supposed to have originated, offers a possible solution in the following state-

ment:

"In view of the circumstances in which many of these impressions were alleged to have been obtained it is imperative for me to state that even with a comparatively short association with a person it would be quite a simple matter to obtain thumb impressions and afterwards to reproduce these identical replicas by artificial means."

He also stipulated that if any part of his report should be published the parts which he had underlined must be included.

(The complete report is given here as Exhibit 7).

Prior to this time Mr. Bell had called upon Sir Oliver to tell him about this examination, and had reported to him that the

prints were identical.

Sir Oliver was very much surprised that his fingerprints should have been obtained in Boston; but Mr. Bell apparently made it quite clear to him that it would not have been at all difficult for them to have been made artificially;—that it was quite a simple matter to develop latent prints from a piece of paper that he (Sir Oliver) might have handled;—that such a print could easily be photographed and then by a process of which Bell apparently knows, that this could be further reproduced in metal or India rubber and an impression made on wax. This was not an accusation, but merely a statement of possibilities.

DR. CRANDON'S VISIT TO ENGLAND.

Upon receiving Mr. Bell's report, Dr. Crandon decided to go

to England to confer with Sir Oliver and Mr. Bell.

After he had gone, a letter was received from Mr. Bell, as of November 20th, (Exhibit 9) asking that a complete set of the finger prints of both Dr. and Mrs. Crandon (Margery) be sent him, in order that he might see if there were any similarity between these, and those alleged to be Sir Oliver Lodge's.

In view of Mr. Bell's report it seemed advisable to have Dr. Crandon ask Mr. Bell to produce, or have produced, artificially in wax some two and three-dimensional finger impressions from original ink prints and see if they could be detected as replicas. His success would of course substantiate his statement and convictions, although it would not mean that the thumb impressions in question were thus reproduced.

Consequently, while Dr. Crandon was in England early in December he requested Mr. Bell, both verbally and by letter, (Exhibit 10) to take his (Crandon's) thumb prints and make such artificial reproductions as above mentioned.

FURTHER CORRESPONDENCE WITH MR. BELL.

Shortly after his return Dr. Crandon received a letter from Mr. Bell, dated December 11th (Exhibit 11) in which the latter declined to comply with the above request for reasons which he set forth at length in an accompanying report (Exhibit 12). He apparently based this refusal on his study of an article in one of the Journals of Psychical Research on the identity of the alleged supernormal "Walter" print on a cast made several years ago. The writer fails to see any connection between any "Walter" print whatsoever and the prints which Mr. Bell himself has agreed are identical with those of Sir Oliver Lodge. Neither does he see the remotest connection between the "Walter" prints and an artificial reproduction of Dr. Crandon's thumbprint in three dimensions by Mr. Bell. Since Mr. Bell in his own report states that it would be relatively easy for such a replica to be made, it would seem as if he should be willing to add proof to his already expressed conviction. Bell's refusal to make the reproductions surely reflects upon his ability to carry out what he claims is a simple procedure, and the reasons he advanced for this refusal are not sufficient to account for it. The writer feels that he can understand Mr. Bell's unwillingness to become further involved in a line of investigation quite foreign to his own line of work as a fingerprint expert, but could only wish that he might have been induced to make or have made the reproductions requested of him, for as yet we have had no proof that replicas can be made which would not be subject to immediate detection under the scrutiny of an expert.

In reply to Mr. Bell's letter of December 11th, as well as the one of November 20th which had arrived during his absence, Dr. Crandon on December 24th (Exhibit 13) wrote to him answering the points raised and calling his attention to the fact that the only matter submitted for his consideration in the first place had been whether or not the photographs of thumb impressions sent to him bore the characteristic markings of those of Sir Oliver Lodge.

SUMMARY OF IMPORTANT POINTS.

We have now given a brief synopsis of all the documents, and in conclusion would like to call attention to the following points.

1—That the writer had definitely asked "Walter" to make an identifiable impression in a plastic of the finger of some living person.

2—That such impressions were obtained and were said by "Walter" to be those of Sir Oliver Lodge.

3—That the impressions in these waxes have been declared by Mr. Bell, finger print expert, as identical with the two-dimensional ink prints of Sir Oliver Lodge.

4—That the writer certifies that, with one exception, these impressions were made on pieces of wax which he himself controlled and which were not out of his possession except while

being impressed.

*5—That it is a fundamental fact, in the science of finger print identification, that no two people have exactly the same finger print patterns, although it is true that some types of pattern show similarly in general appearance; and that undoubtedly some fingers show family relationships. This is said to be especially true in the case of identical twins.

6—That if the foregoing statement be true these impressions of the right and left thumbs of Sir Oliver Lodge could not have been produced by him because he was not present at the time; and no one who was present at any of these seances has designs identical with his as shown by their two-dimensional finger prints.

7—That while it may be possible to produce apparent replicas (as Mr. Bell suggests) it seems unlikely that they could escape detection by an expert when critically examined by magnification or enlargement. This would seem sufficient to eliminate any serious consideration of the possibility of

these impressions having been artificially produced.

8—If, on the other hand, it should finally be shown that replicas which defy detection can be produced artificially, it will then be necessary, in order to prove scientifically and definitely that these phenomena are supernormal, to have them produced under still more complete control, such, for instance, as in a closed, sealed box containing nothing but the marked, hot wax.†

Bonnevie Kristine. (1924) 'Study on the Papillary Patterns of Human Fingers' (Journ. Gen: XV).

Cummins, H. and Midlo C. (1927). 'Dermatoglyphics in Jews' (Journ. Phys. Anthrop: X.)
Newman, H. H. (1930). 'Fingerprints of Twins'. (Journ. Gen: XXIII).

† This has since been accomplished and will be described in a later article.

^{*} Galton Francis. (1892) 'Finger-Prints'. London.
Wilder, H. H. (1904). 'Duplicate Twins and Double Monsters'. (Amer. Journal, Anat: III).

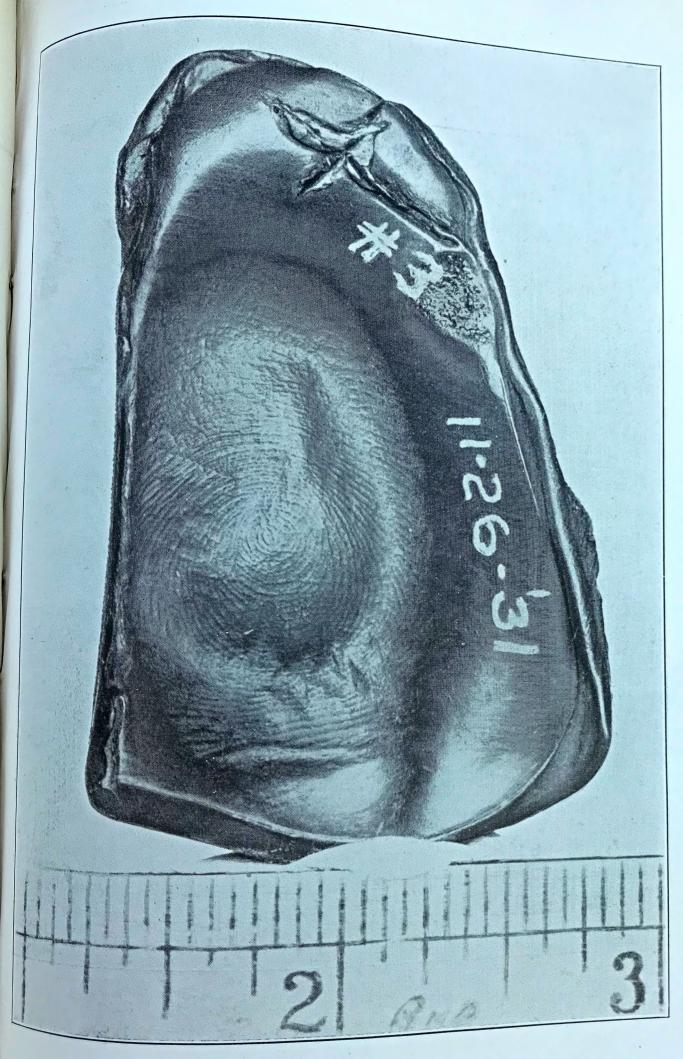


Fig. 13.

A very good Sir Oliver right thumb print, the photograph showing clearly the irregular surface of the wax for which Capt. Fife had asked during séance.

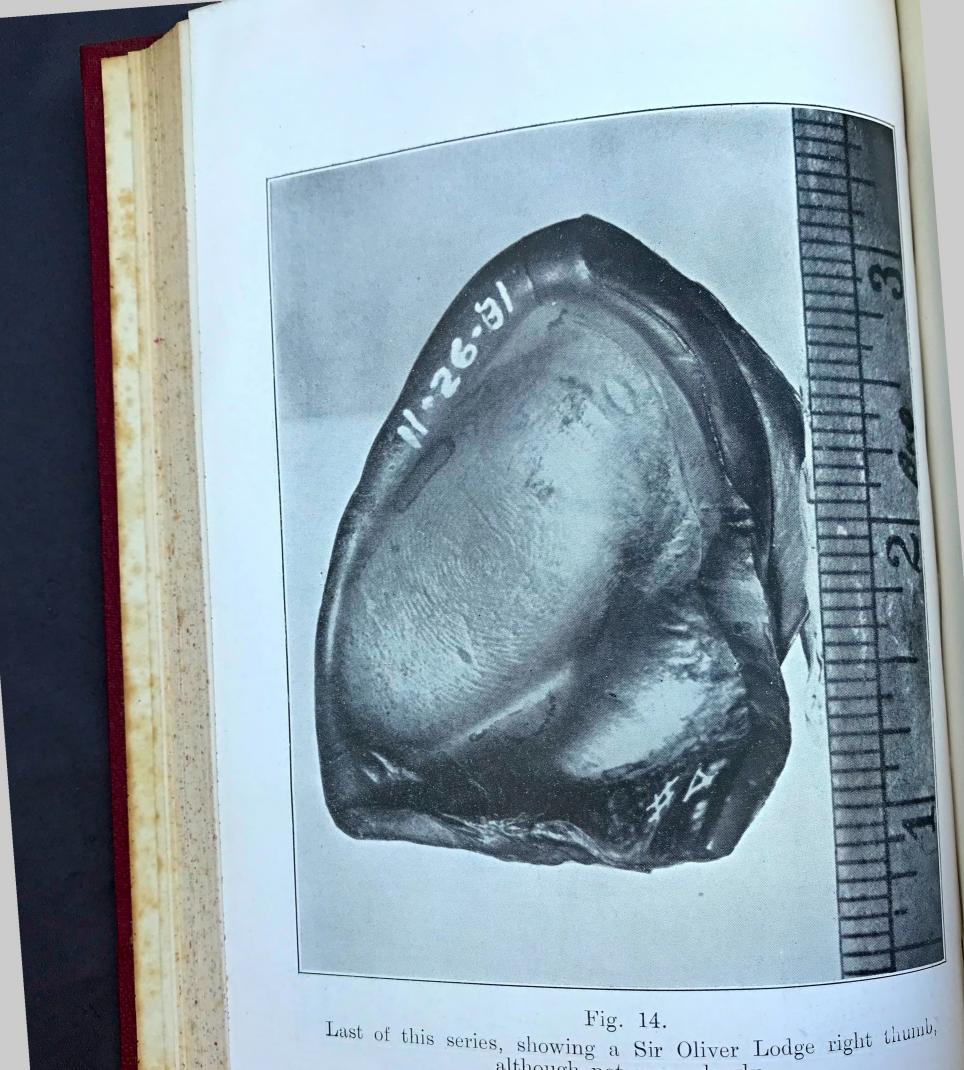


Fig. 14.

Last of this series, showing a Sir Oliver Lodge right thumb, although not very clearly.

9—To summarize, therefore, it appears that the evidence presented by these experiments (in which three-dimensional finger impressions with definite pattern were produced in a plastic medium), when viewed in conjunction with the experience gained from conducting many experiments, with the precautions taken, and the technical care observed, seems to support the contention that the phenomenon of producing these impressions, through or by the aid of the medium 'Margery' is supernormal.

Obviously this assumption does not of itself describe a method, or even offer an hypothesis as to the mechanism or mechanics

of the procedure.

However, we believe that this phenomenon is in no way beyond explanation, that, indeed, it must be governed by very definite laws even though at present they are unknown—or if known, unrecognised—in this relationship.

LATER LODGE IMPRESSIONS.

As indicated at the beginning of this article several "Sir Oliver" right thumb impressions were obtained at seances after July 15th, 1931.

The first of these was a right thumb obtained on November 23rd, 1931 (Fig. 10). It was a fair print but rather near the edge of the wax and therefore only the central portion shows. Later, on November 26th, 1931 four impressions were made, one after the other, the first being an unusually fine "Walter" print (Fig. 11); the second a typical Lodge right thumb, not particularly clear in the photograph, although covering more area than the one of the 23rd (Fig. 12). At this point Capt. Fife, who was present, (the writer was not) asked for an irregular or imperfect print, and the third, as may be seen in Fig. 13 is another Lodge right thumb but the wax is quite irregular, as asked for by Capt. Fife. The fourth and last of this series is rather poor but still is a Lodge right thumb. (Fig. 14).

The detailed report of these experiments of July 13th, 14th and 15th, 1931 states that the waxes were all carefully marked for identification in different ways.

All these photographs are direct prints or enlargements finished, without retouching, from negatives made by the writer. The exhibits mentioned in the text follow.

EXHIBIT 1 (Part a) REPORT ON FINGERPRINTS.

SALIENT POINTS PRIOR TO JULY 13TH, 1931-

On Friday, July 10th, 1931, a brief test was held at 7.45 p.m. (E.S.T.) at 10, Lime Street, Boston. The usual members were present, but as indicated later, who they were is irrelevant to the following:

It had been arranged to carry out some special experiments, and after a few minutes "Walter" came through but stated that he was not going to do much on this night as he was getting ready for the "big night"—July 13th or thereabouts.

"Walter" said that he was going to carry out some of the experiments which I had on a memorandum in my inside pocket. not those first on the list but some not very far down. (It was true that there was such a list in my pocket.) Moreover, on the memorandum of January 21st, 1931, which I had sent to Mr. W. H. Button of New York under Psychic Phenomena, p. 3, sec. III, item 2 (b), I had suggested that we try to obtain a supernormal print of someone still living; and on a memorandum sent to Dr. L. R. G. Crandon of Boston on November 21st, 1930, a similar suggestion had been made, viz.:—supernormal print of one of the investigating group. "Walter" himself has suggested on one or two occasions that he would make Sir Oliver Lodge's fingerprints while he was still alive, this in answer to a question by the writer as to whether he could make a fingerprint of a person still living. He said that after that series of sittings all other mediums would jump on us, but excitement would do us good.

After further conversation, not directly connected, "Walter" ordered everyone out of the room and downstairs except Margery, Sary, R. G. Adams, and B. K. Thorogood. Margery and Sary were both in trance at this time and during conversation which

followed, so far as the writer could determine.

When the above-mentioned four were alone, and the door closed and locked, Adams controlling Sary by holding her hands and Thorogood controlling Margery in the same manner, all lights were out and room was dark except for a 5 x 7 inch electric photographic dark-room lamp which had a Wratten filter which gave a soft, low-intensity green light outside and to the side of the cabinet.

"Walter" started by saying that on Monday, July 13th, he would make for us Sir Oliver Lodge's thumb prints. He wished us to say absolutely nothing about it to anyone, but to be prepared with wax, water, etc., on that date; and as a blind for those who had been sent out of the room, to have half a dozen other things prepared in addition to the above and simply to say that almost anything might happen. "Walter" said he had not intended to get these prints now but he had to or might not get another chance.

He said that from now on all fooling and spectacular stunts would be eliminated; that we would work together and produce

some real results from the physicists' point of view.

He then again warned us to say nothing; said that he was going; and told us to be prepared on Monday. The psychics shortly awoke and after we were all downstairs Sary was asked to write automatically what "Walter" had told Adams and

After each seance each piece of wax used was carefully examined for the identification marks and also checked as to the number of pieces used with the number of pieces prepared for use at that particular time, and the date and sequence number carved on its surface and filled in with white ink as shown by

the photographs.

What control was used in each of the four tests is indicated. I believe, for that series in Mr. Button's notes but, briefly, in all cases it consists of marked wax as previously stated, the holding of the psychic's hands and those of others present, and some protection afforded by a wire screen of \(\frac{1}{4}\) inch mesh over the ends, front and top of seance table (open on psychic's side). It was planned that Adams and the writer should control the psychic by Adams holding her right hand and Dr. Richardson's left with one hand and her ankle with the other; the writer holding Dr. Crandon's left and psychic's right hand with one of his and her ankle with the other, a baseball catcher's mask which had, securely fastened to it, a fine-mesh wire, having previously been placed over her head. This method of holding the medium and use of the head mask, however, were abandoned because of conditions which arose that made this course seem inadvisable.

If these prints prove to be those of a person now living who was not present in flesh at the time of their making, and, further, if it be true that there is no known normal way of producing one's bona fide fingerprints except by the actual contact of one's own flesh fingers with the wax, then these prints obviously were made by super-normal means and, therefore, control is of secondary consequence.

In all, 20 impressions or partial impressions were made, 16 of which have been identified by the fingerprint expert as being probably a right and left thumb print, the others being too scant to determine, yet in no case are the impressions exactly

alike, though having common characteristics.

Finally, in the opinion of the fingerprint expert, Capt. J. W. Fife, the official prints of those present at each and all these tests do not correspond with any of the wax impressions made on these three days. The only records not on file are the stenographer's; but she was not present on July 13th and 14th when we got the first groups; and those of Miss Brooke Sherburne, who was present part of the time only on July 13th, and whose prints have not yet been classified. Further, on the 13th the last print, No. 3, was made, with only the writer and Margery in seance room, and on the afternoon of July 15th, I understand Mr. Walton controlled Margery and obtained print No. 1, Mr. Button controlled Margery and obtained print No. 1, Mr. Button controlling Sary, they being the only other persons present.

Respectfully submitted,

August 19th, 1931. Boston, Mass.

B. K. THOROGOOD.

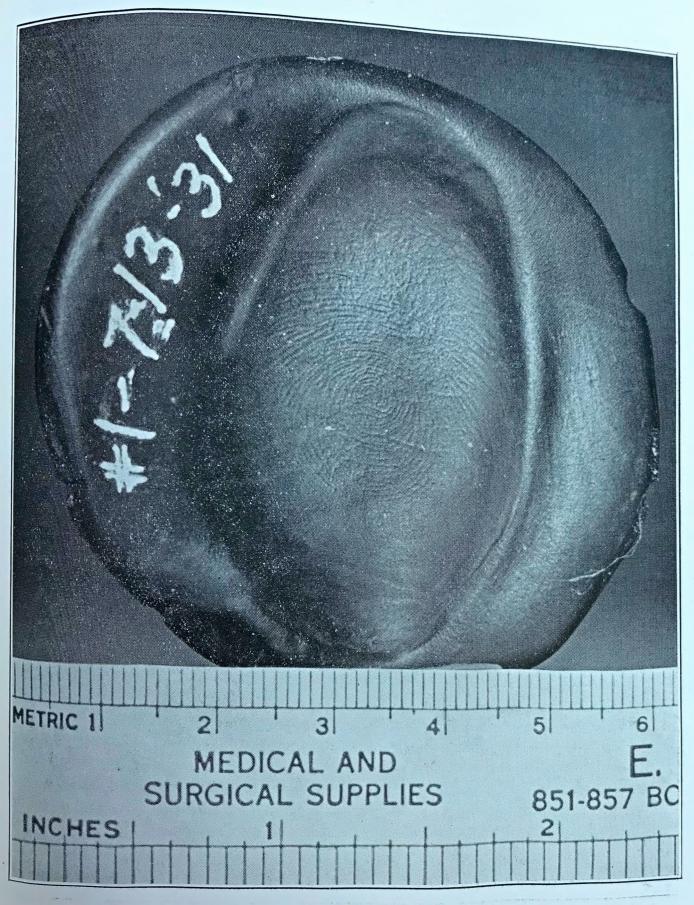


Fig. 2.

Enlargement of first impression made, showing clearly whorl type of pattern.

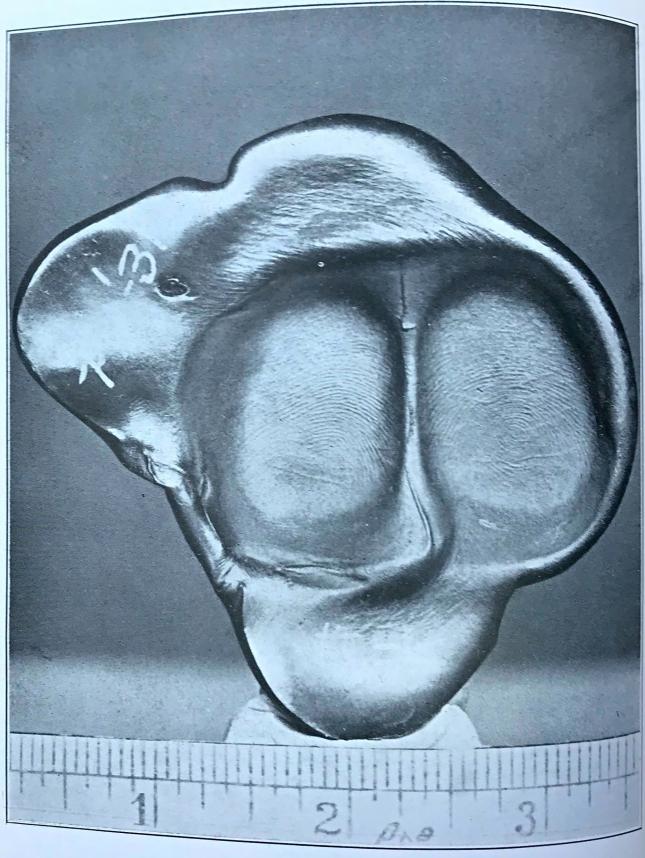


Fig. 4.

Enlargement of one of pairs shown in Fig. 3, showing whorl in right thumb and loop in left.

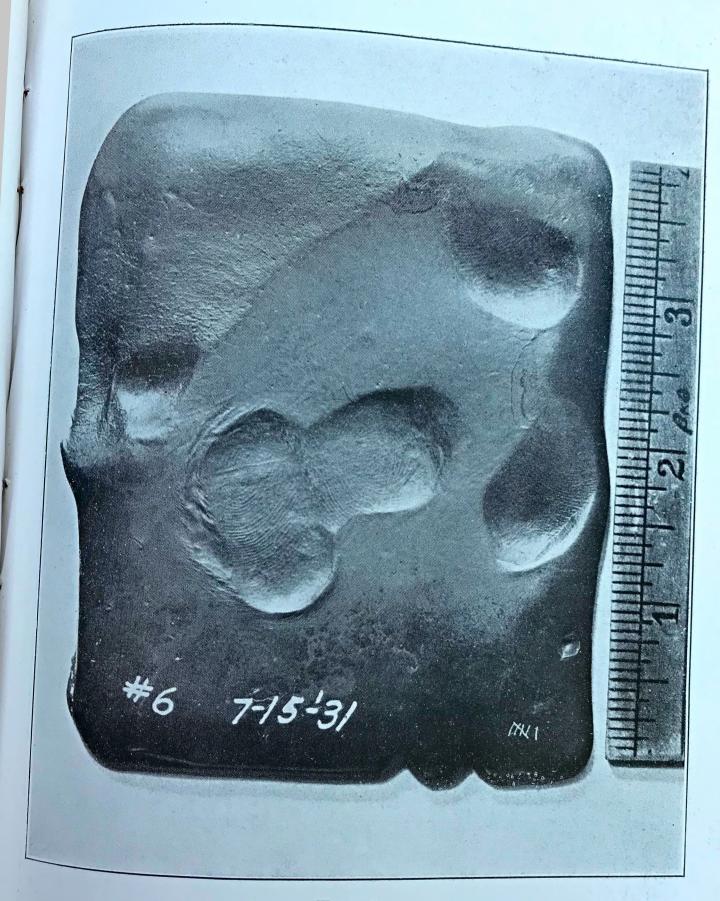
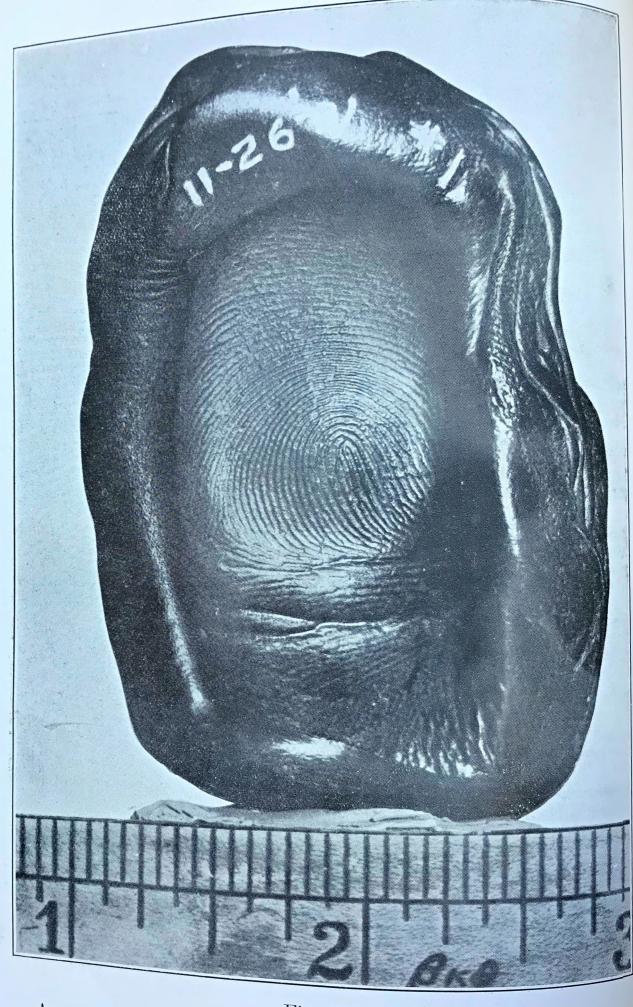


Fig. 7.

An enlarged view of wax No. 6 shown in Fig. 6, showing quite clearly skin impression which might be from a wrist.



An unusually fine detailed impression of a "Walter" print obtained at same time with three right thumb prints of Sir Oliver on Nov. 26, 1931.

Exhibit 1 (Part c).

PHOTOGRAPHS OF FINGER PRINTS

Made July 13th, 14th, and 15th, 1931. Boston, Massachusetts.

BRIEF DESCRIPTION OF PHOTOGRAPHS.

The following photographs, with the exception of print No. 1, Series III, are of impressions made in dental wax (Kerr) during tests on July 13th, 14th and 15th, 1931, between 7.30 p.m. and 9.00 p.m. (E.S.T.), and 10, Lime Street, Boston Massachusetts. No. 1, Series III, I understand was made on July 15th at 3.30 p.m. (E.S.T.) at the same place.

The photographs are direct contact prints from the original photographic negatives, made without retouching, and include enlargements for better study. The size of each impression is indicated by the scale shown in each print.

Some of these photographs, because of the method of lighting, may give an impression that the prints are raised rather than depressed, which is merely an illusion.

Each wax is marked with the date and number in the order in which the impressions were made in each series.

SERIES I (Figs. 1 and 2).

This series was made on July 13th and consists of three single impressions which appear to be of a thumb. (The size of the impression indicates a thumb rather than a finger).

The small piece of wax 3b was cut from piece 3a for identification before 3a was used. Fig. 2 is another view of No. 1 in Fig. 1.

SERIES II (Figs. 3 and 4).

This was made on July 14th and consists of three double impressions—side by side—apparently of right and left thumbs, the right impression being of the same design as those made on the 13th. There is no way of telling whether they are of the same person without having for comparison the finger prints which they are supposed to represent.

Fig. 4, is another view of No. 3, Fig. 3.

SERIES III (Figs. 5, 6, and 7).

This series was made on July 15th and consists of single and multiple impressions, some partly crossed (i.e. as of crossed fingers). Several of these are of the same design as those made on July 14th, but because some of the characteristics in the design are lacking on account of the small area of contacts, it is not wholly clear whether they are all thumb impressions or whether some are of fingers. Here again this might be determined if we had for comparison a set of the finger prints which they are supposed to represent.

Sitting closed at 10.20 p.m. and downstairs it was found that there had been produced three prints of a right thumb alleged to be that of Sir Oliver Lodge. During the séance Walter had said the prints were unusual and each had a central circular core, which proved to be the case. During the sitting Walter announced several times that he was going away, and each time silence would ensue for two or three minutes.

Each signer certifies only to what occurred in his or her

presence as indicated.

WILLIAM H. BUTTON
L. R. G. CRANDON
SARAH B. LITZELMANN
C. H. LITZELMANN
MARK W. RICHARDSON

Brooke Sherburne
Edward H. Sherburne
Josephine L. Richardson
Daniel D. Walton
B. K. Thorogood

RALPH G. ADAMS

Ехнівіт 3.

SITTING AT 10 LIME STREET, JULY 14, 1931.

9 p.m., daylight-saving time.

Séance room very warm with much humidity. Electric fan on.

Victrola playing.

Order of sitters to left: Dr. Richardson, Mr. Button, Mrs. Richardson, Mr. Walton, Mr. Litzlemann, Sary, Dr. Crandon and Psyche. Mr. Adams and Mr. Thorogood outside circle.

Walter came through in about two minutes. Both mediums

in trance.

Walter ordered the Victrola stopped. It was done. Thorogood

stopped fan. Walter ordered it on.

Walter's voice was very strong. Said he would doubly amaze us to-night. Would do something never done before. Would complicate all our wires with Sir Oliver's fingers and toes. Also that the arguments and discussions caused by last night's phenomena were good for us, we were too complaisant, that he would puzzle us more to-night. He then ordered Button and Mrs. Richardson to change places; then Sary and Carl Litzelmann. Walter continued his comments to the effect that it was good to know we were worried, it would keep us going.

Walter then ordered us to form two circles. First, to left, Margery, Richardson, Mrs. Richardson, Button and Crandon; second, to left, Litzelmann, Sary, Adams, Walton. (Walter

ordered Adams into this circle.)

The first circle surrounded the table, the screen being in place as on previous evening. Later Walter said the object of the

two circles was to increase the power.

After arranging the circles Walter asked Thorogood if he had marked the wax. Thorogood said he had. Walter asked if the pieces were large. Thorogood said "not particularly." Walter wanted large pieces, and directed Thorogood to go downstairs

and get them, and Walton and Button to accompany him to mark the wax. The three went to the back room and opened a new box of wax containing eight pieces. Walton and Button marked five. Thorogood took these and one not marked. Button took the other two unmarked pieces, and the three returned to the séance room where the two circles were formed as before.

Walter then ordered hot water on table. Thorogood placed it there in red light. Cold water already there. Thorogood placed one piece of wax on cloth in hot water. Those in first circle could plainly see these operations. Red light turned out. Walter was asked how Sir Oliver slept last night. "Restlessly." Was asked how he brought Sir Oliver's thumb prints over. He said he looked around and decided on the American Express. Crandon said it was out of business. Walter said, " Nothing ever dies."

Both mediums in deep trance, Walter ordered Sary out of trance peremptorily. Said, "Sary, come out immediately." She did. Sounds heard as of wax being dropped in cold water dish on table. Margery in trance complained of discomfort. Walter ordered Thorogood to take out wax. Said there were two prints on it, he would name them Walton and Button—they

were so different. Thorogood secured the wax.

After a few moments Walter ordered another piece of wax After a few seconds Walter ordered Sary into She obliged as far as her controls could judge. After about $2\frac{1}{2}$ minutes flopping sounds in water were heard. Wax ordered out. Thorogood secured it. Walter said it was a poor print, and shortly ordered another piece of wax in more hot water quickly. Thorogood did this exactly as before. After a moment Walter ordered Sary out of trance. She obeyed so far as appearances could indicate. A minute later he ordered her back into trance and she evidently obeyed. In the next two minutes Walter ordered her in and out again and she evidently obeyed. This made four times in all during the séance.

Some flopping sounds were heard, and Thorogood on direction secured the wax. Walter said it had two thumb prints,-Sir Oliver's right and left; that they were the best prints he had ever made. Left one something like Walter's own. Right entirely different. Walter then said he was through. Everyone said "goodnight." After a few moments Walter said "Good night."

In the book room Thorogood produced three pieces of wax with prints on them. Walton and Button identified them as pieces marked by them. Thorogood dated them. produced the two unused pieces marked by Walton and Button and one unmarked piece; Button produced the two other unmarked pieces. The prints proved to be as follows:-

First: A left and a right thumb. The right one was much

more unusual than the left.

Second: A left thumb print—not so good as preceding. Also

part of a right.

Third: A right and left thumb print which were very plain. The right thumb prints were of the same pattern as those of previous evening. Towards the end of the sitting Walter requested Thorogood to weld several pieces of wax together to make larger pieces for to-morrow night. He said Sir Oliver slept with his hands clasped and his thumbs crossed. He would reproduce the crossed thumbs.

The signers certify to the occurrences indicated to have hap-

pened in their respective presences.

(Signed) WILLIAM H. BUTTON
L. R. G. CRANDON
SARAH B. LITZELMANN
C. H. LITZELMANN

Mark W. Richardson
Josephine L. Richardson
Daniel Day Walton
B. K. Thorogood

RALPH G. ADAMS

EXHIBIT 4.

The following was written by Margery at 10, Lime Street, 3.30 p.m. (D.S.T.), July 15th, 1931.

WHB: WE WILL SIT AT 4.30. HAVE HOT WATER

AND WAX. ALL O.K. W. S. S.

July 15th, 1931, at 3.30 p.m. Walton, Button, Sary and Margery were sitting in library at 10, Lime Street, discussing things in general. Suddenly Margery went into trance, went across the room, shut off fan, got pad and pencil, and wrote the above.

Walton and Button marked five pieces of Kerr, got hot water, and went to séance room at 4.30. Red light and victrola. Red light off. In about two minutes Walter came through and asked what we wanted. Button told him we were there at his invitation. He said "put in wax." Red light turned on. Walton put hot water in dish and placed it on table. Cold water already there. Walton put wax on cloth in hot water. Red light off. Walter ordered Sary and Button to go back of room near window, which they did, and Walton to sit squarely in front of medium. Walton leaned over wire screen and held both of medium's hands. In about two minutes flopping sounds were heard in dish. Walter said wax was stuck to cloth and he couldn't get it off. Walton would have to do it. Walter said it was a da—good print of Sir Oliver Lodge. Walton retrieved it and took it off cloth. Walton told Walter it was fine. Walter said it was a wonderful print. He then said goodbye until 9 o'clock. Button and Walton identified wax which had a thumbprint on it. Time 4.30 to 4.50 p.m.

(Signed) WILLIAM H. BUTTON
DANIEL DAY WALTON
SARAH B. LITZELMANN

At the request of Walter the above sitting was not divulged to any one until after the 9 o'clock sitting of the same evening.

EXHIBIT 5.

Notes of Sitting at 10, Lime Street, July 15th, 1931. 9.05 p.m., daylight-saving time.

Sitters to left: Dr. Richardson, Mr. Button, Mr. Sherburne, Mrs. Richardson, Mr. Walton, Mr. Litzelmann, Sary, Dr. Crandon and Psyche. Mr. Thorogood and Mr. Adams were free outside the circle.

Double trance at 9.07. In about two minutes Walter came through. Dr. Crandon said, "Before starting, I want to ask you, Walter, at beginning of trance last sitting, Psyche held Dr. Richardson's and my hand very tight as if she were falling." Walter replied, "Maybe she was, how do I know? I never was a psychic."

Mr. Thorogood told Walter he had a heater there for him to heat the wax on and would like to have him try it out. Walter whistled.

Miss Barry, stenographer, was outside circle prepared to take notes. She took her notes by a red light which was on throughout the sitting. Before the sitting Mr. Walton gave Miss Barry some instructions as to what notes were to be taken down. In the séance room Walter told her to take down what he (Walter) told her to for those were the most important facts.

Walter said to Miss Barry. "Take this down. I am telling you that on this I will rise or fall, They are the right and LEFT THUMBPRINTS OF SIR OLIVER LODGE."

There was a knocking sound from the fan in the room, and Walter said it sounded like Adam's head. Mr. Thorogood smiled, and Walter passed a remark about his smiling and said, "Some one (Thorogood?) will get his turn. Well, you had yours, Walton." Dr. Crandon said, "That's a cryptic remark."

Walter then said, "I am going away now." In a few minutes Walter requested that Sary be put outside the circle in a corner with Mr. Adams and Mr. Walton. Walter then said, "Come out of it, Sarah." Sary out of trance 9.15.

At 9.16 Walter asked for small piece of wax. Also light. Wax in. Sary in trance; out at 9.20. In about three-quarters of a minute Walter said, "The wax is too soft to make a good print. I don't like your flatiron method. It takes ten times the energy to cool it." Thorogood said he could heat it in hot water and put it on a card. This he did. In a minute or two Mr. Button said, "What is this I have? It hit me." Walter threw cardboard with wax on it into Button's lap. Walter said, "There is your thumbprint. A rather imperfect right thumb of Sir Oliver Lodge." Mr. Thorogood took it from Mr. Button.

Dr. Crandon said, "Walter, why did you leave out the cold water stage?" Walter said, "How do you know I did?"

Thorogood: "Let me know when you are ready for the next one."

Walter: "Right away." "Relax, Sarah."

Walter: "Get ready a large piece of wax." "I gave you the phenomena, but God gives you the weather."

Thorogood put in a large piece of wax at 9.27. Walter: "Come out of it, Sarah." 9.27½. Thorogood took it away. Walter: "That is not so pretty. Soften wax a little more next time. This is a right and left thumb. He had crossed his left thumb over his right one. He changes his position now and puts the right one over the left."

At 9.30 Thorogood put in a softer piece of wax. Walter: "A very good thumbprint, rather larger, just opposite to the other one." Walter now called for a small piece of wax. He then changed it to a large piece. Walter: "Hurry up." Thorogood: "Just a second, Walter, and I will have it for you." Thorogood places the wax. 9.35. Respiration of Margery much increased in speed. Walter: "This shows two thumbprints, tips of fingers and palm of hand. Not very good."

Dr. Crandon: "We would like to ask you a few questions. Has Feda made any communication with Sir Oliver concerning these experiments?"

Walter: "I wouldn't tell you if I knew."

Dr. Crandon: "The Chief had a brain-storm to-day, Walter. What if we were to ask you to make a thumbprint of one of your regular group of sitters who nevertheless couldn't put his thumb on the table?"

Walter: "Just think of that! It might be done. You may go now, and God bless you and keep you."

Dr. Crandon: "When do we sit again?"

Walter: "God knows, I might melt away. Come out of it, Sarah."

Mr. Button: "Is Sir Oliver going to co-operate?"

Walter: "Sure. What I have told you is the truth. I did what I did because I had to do it now or never. Goodnight!"

Sitting closed at 9.40 p.m.

Downstairs in the Book Room, after the séance, Sary wrote as follows: (mirror writing).

" Charles

"Walter says that in this world and the other he has met all kinds of people, but he has never yet had the extreme privilege of meeting so many d—— fools at one time. He would like to tell a few of you what he thinks. You wouldn't like it, but it might be good for you. He asks this, simply. What do

you think he is trying to prove? Is he proving to you that he does not exist? I ask you! Are you prepared to go and show him that he is worthy the faith he is trying to prove? He really is about ready to say you are all hopeless. What do you say?"

(Signed)

WILLIAM H. BUTTON
L. R. G. CRANDON
SARAH BURLEIGH LITZELMANN
C. H. LITZELMANN
MARK W. RICHARDSON

Edward H. Sherburne Josephine L. Richardson Daniel Day Walton B. K. Thorogood Ralph G. Adams

Ехнівіт 6.

PRINTS OF SIR OLIVER LODGE.

CAPT. FIFE'S REPORT.

August 3rd, 1931.

Fig. 1. The three impressions are alike, and in my opinion were made from a right thumb.

Fig. 2. An enlargement made from Fig. 1, all patterns being

identically alike.

Fig. 3. The two pairs of impressions in my opinion are right and left thumbs. The single impression is the same pattern and identically like the first pattern in both pairs. The second prints of both pairs are identical with those in Fig. 1.

Fig. 4. An enlargement of one of the pairs of prints in Fig. 3,

and identical with them.

Fig. 5. An enlargement of print identical in design with Fig. 2.

Fig. 6. No. 2. Not clear enough to identify.

No. 3. The right thumb and the same pattern are found in the three double pairs, and identical with Fig. 1.

No. 4. Two impressions are right and left thumb prints

crossed.

No. 5. Right and left thumbs crossed and the same pattern as found in No. 4; and identical with those in Fig. 7.

No. 6. Right and left thumbs crossed and same pattern as the others contained in Fig. 7. The two single prints not clear enough to identify.

Fig. 7. In my opinion the two impressions in the centre are a right and left thumb crossed, and are identically the same pattern as contained in Fig. 3. The two other impressions have not enough detail by which a comparison can be made.

None of the above prints I have examined correspond in any way with the prints of any person present during the sittings

at Lime Street. Respectfully,

(Signed) JOHN W. FIFE.

EXHIBIT 7.

REPORT (UNDATED) BY W. T. BELL.

On the 10th October, 1931, I received from Sir Oliver Lodge a series of photographs of digital impressions for examination and

report.

These impressions were alleged to have been made on dental wax at the home of Dr. L. R. G. Crandon, M.D., 10, Lime Street, Boston, Mass., U.S.A., on the 13th, 14th and 15th July, 1931.

I have carefully scrutinised the photographs referred to, and am in a position to say that all the legible prints are thumb impressions, or manufactured replicas of thumb impressions.

In making this report I fell that it is necessary to stipulate that if publication is made in which my name is used it must be published verbatim, or, if any extract is published regarding any particular photograph, then the sentences and paragraphs underlined by me in this report must also at the same time be quoted.

In view of the circumstances in which many of these impressions were alleged to have been obtained, it is imperative for me to state that even with a comparatively short association with a person it would be quite a simple matter to obtain thumb impressions and afterwards to reproduce these identical replicas by artificial means.*

I. The imprints shown in Series I are all of the whorl type, are identical with each other, and represent a right thumb impression.

II. In Series II the impressions on the right of each pair of

prints are identical with those in Series I.

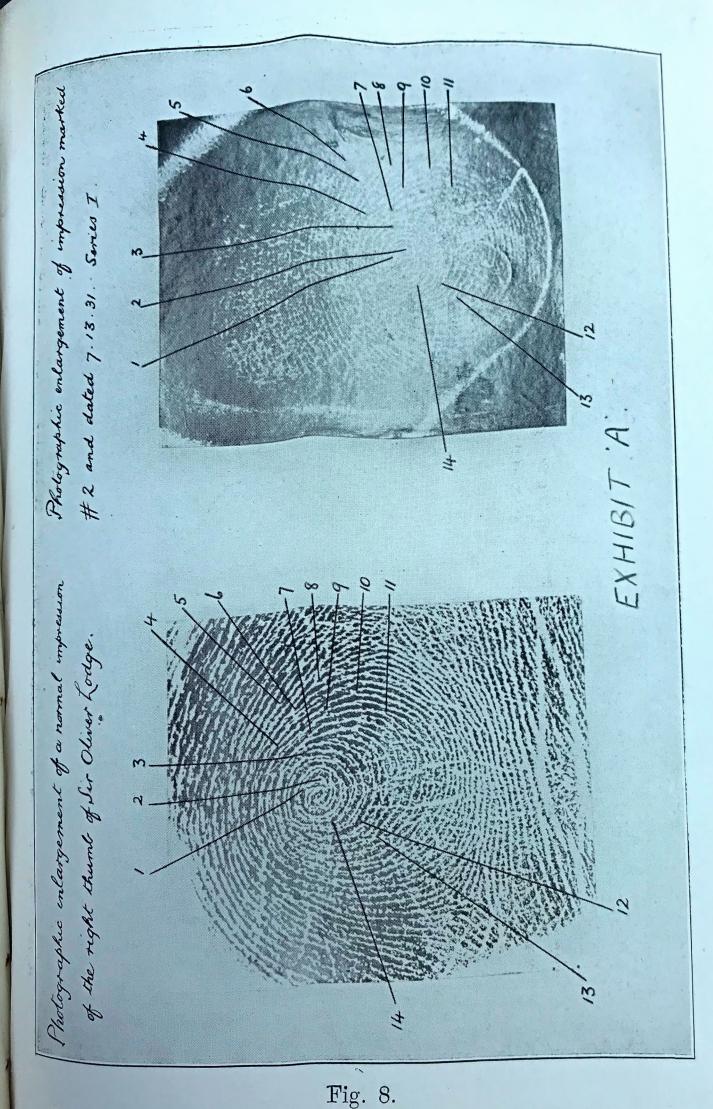
The incomplete print of wax No. 2 discloses little characteristic data, but it is probable that this print is also identical with those of Series I. A definite opinion cannot be given regarding this partial imprint. The imprints on the left of each pair are of the loop type and prove to be impressions of a left thumb.

III. In Series III the impressions on wax marked No. 2, No. 3, No. 4, and No. 5 are lacking in characteristic data, and

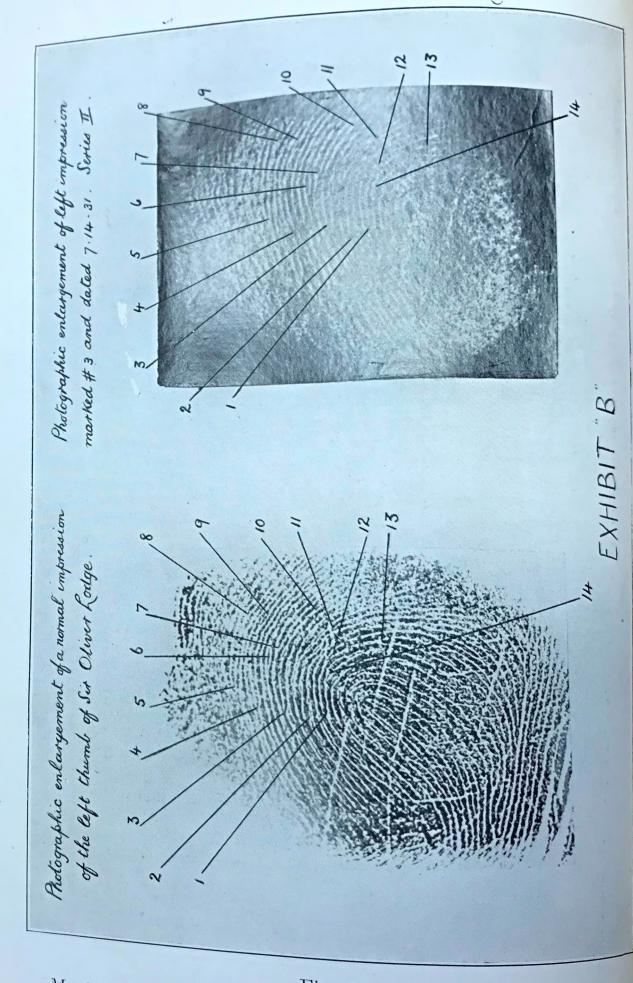
therefore useless for purposes of fixing identity.

The impressions on wax marked No. 1 and No. 6 are repeat imprints of the thumb prints recorded in Series I and II. The large impression shown on wax No. 6, print G, certainly appears to be a skin mark, and may conveivably be that of a wrist showing a depression on the wax the wrist bone would make.

^{*} It is in this sense, therefore, that Inspector Bell will have made his claim "that it is quite a simple matter to obtain thumb impressions and afterwards to reproduce these identical replicas by artificial means. This is the routine identification. But the question here involved is not the identification of the prints as being those of a particular person, but the very different one of the verification of originals versus copies or replicas. (See also Dr. Crandon's letter—Exhibit 13 infra).—Ed.



Mr. Bell's Exhibit A with the fourteen identical characteristics marked. Sir Oliver Lodge's right thumb ink-print. At right a poor reproduction of a copy of a photograph (by the writer) of wax No. 2 of Fig. 1.



Mr. Bell's Exhibit B with fourteen characteristics of Sir Oliver's left thumb compared with a copy of a photograph by the writer of wax No. 3 of Fig. 3.

I am not in a position to make any further observation as to this mark as the question of identity cannot arise.

With regard to the identity of these prints, this is not affected in any way by the appearance in some cases of ridges as furrows.

Such reversal of ridges and furrows can be satisfactorily accounted for by the manner of lighting the object whilst being photographed.

In such cases as these the lighting problem is oft times

difficult.

An example of reversal of ridges and furrows is to be seen in the loop print, No. 6, dated 7-15-31.

On the 21st October, 1931, I received from Sir Oliver Lodge normal imprints of his thumb taken with ink in the ordinary way.

I have prepared an exhibit showing an enlargement of a normal impression of the right thumb of Sir Oliver Lodge, together with an enlargement of imprint on wax marked No. 2, dated 7-13-31, Series 1, made at Boston, Mass. See Exhibit "A." Fig. 8, infra).

In any case I have marked on each photograph 14 skin ridge characteristics which are to be found in agreement.

The characteristics indicated do not exhaust the supply of data available for comparison, but is sufficient to convince me that these impressions are identical with each other.

Exhibit "B" (Fig. 9, infra) is a photographic enlargement of a normal impression of the left thumb of Sir Oliver Lodge, together with an enlargement of photo of impression on wax marked No. 3, dated 7-14-31, Series II, made at Boston.

I have marked 14 skin ridge characteristics in agreement in these impressions.

Other unmarked data are to be found in this case, and I do not hesitate to say that these impressions are also identical.

Regarding the exhibits it will be seen that the subsidiary ridges (these are perhaps best described as an attempt of additional ridges to develop between the main ridges) are more pronounced in the prints produced at Boston.

This may be due to varying degrees of pressure. The bold appearance of these subsidiary ridges in one print in contrast to the fine lines disclosed in the other might lead to confusion in the mind of the inexperienced when checking the all important sequence of detail.

Another noticeable point is the absence of pore marks in the ridge lines of the impressions obtained in Boston. These are reproduced in the normal impressions of Sir Oliver Lodge.

My experience has been that imprints in wax reproduce these minute pore marks with extraordinary clearness. It should be

stated, however, that the appearance of pore marks normally produced, depends to a certain extent upon the temperature

of the digit at the time the imprint is made.

I have been engaged continuously on the work and study of identification by means of finger prints for thirty years. Judging, as I do, by my experience, I have no doubt that the legible impressions of the whorl type referred to in this report are identical with the right thumb impression, and those of the loop type with the left thumb impression of Sir Oliver Lodge.

The foregoing report deals with the question of comparisons

of identity only.*

(Signed) W. T. Bell, (Ex) Chief Inspector in charge of the Finger Print Bureau, New Scotland Yard, London.

EXHIBIT 8.

CHIEF INSPECTOR W. T. BELL.

LETTERS AND REPORT.

Wembley, Middlesex.

20th November, 1931.

Dear Doctor Crandon,

Sir Oliver Lodge has, I believe, written you regarding the extraordinary duplicates of his thumb impressions which were

obtained in Boston during a recent series of sittings.

As an expert I was compelled to vouch for their identity, but for my own satisfaction I should be personally indebted if you would be kind enough to let me have a complete set of the thumb and finger prints of both hands of your wife "Margery," and also both hands of yourself, in order that I may see whether there are, by any chance, any points of similarity between these and the "Lodge" imprints which were obtained.

Yours sincerely,

(Signed) W. T. Bell.

Ехнівіт 9.

DR. L. R. G. CRANDON TO MR. W. T. BELL.

London,

6th December, 1931.

My dear Mr. Bell,

This note is merely to recall to your mind the comparisons and experiments which I would like to have you carry out.

1. I have given you two enlarged thumb print photographs one sheet. Make comparisons. Are they of the same thumb?

(Exhibits C and D.)

2. I have left with you ink-on-paper prints of my two thumbs made by you to-day (two dimensional). I have also given you a box of dental wax (Kerr). You said in your recent report to

Sir Oliver Lodge (Page 1. Para. 5), "That even with a comparatively short association with a person it would be quite a simple matter to obtain thumb impressions and afterwards to reproduce these identical replicas by artificial means."

I take it from the above that you believe it would be "quite a simple matter" to reproduce a flat (on paper) print a large number of times on another flat surface by photography.

I take it from the above that you do not mean that you believe it to be "quite a simple matter" to reproduce this flat surface print on a three-dimensional piece of dental wax (Kerr). I have left with you my paper thumb prints and a box full of Kerr begging you forthwith to experiment, trying to make from my two-dimensional flat paper print a three-dimensional identical print in Kerr of such clearness and quality that an expert would not know at once what had been attempted.

Please send me your results in the experiments above together

with your comments and expert opinion.

I am putting the same problem up to Mr. Fife (U.S.N.), and to Mr. Taylor at the Fingerprint Bureau, Navy Department, Washington, D.C.

Please report on Problem No. 1 as early as possible; on Problem 2 entirely at your convenience.

With my thanks for your kindly interest.

Very truly yours,

L. R. G. CRANDON.

EXHIBIT 10.

W. T. Bell to Dr. Crandon.
Wembley, Middlesex,

December 11th, 1931.

Dear Dr. Crandon,

I received your letter dated 6th December, 1931, sent from the Carlton Hotel, London.

I had no idea you were leaving London so soon, as I understood you would be staying here till the 14th December. It was only when an endeavour was made to secure an interview with

you that I learned you had left.

In view of the request made to me to report as to the identity in regard to certain seance imprints obtained in Boston, and which were sent to me by Sir Oliver Lodge on October 10th, 1931, after making my report upon these imprints I thought it advisable to refer back to some previous published thumb prints alleged to have been obtained in a similar manner. The result is disclosed in the report and exhibit which I have prepared and, I think, calls for some explanation before it is published.

I would point out here that on Page 11, of the book reprinted from the Journal of the American Society, Jan.-Dec., 1927-1928, it is quoted that "it is impossible to mistake a toe print for a finger print." I have experimented with big toe prints of persons aged about fifty, and find it impossible to determine whether the prints obtained are of a toe or a thumb.

With regard to the statement on Page 87 of the same book that "in certain family relationship a correspondence of special characteristics amounting to 75 per cent. is usually noted," I must point out that about four months ago I wrote to Mr. Fife, asking to be supplied with examples of this. I have not yet had a reply to this letter. My experience does not agree with this claim, which, if generally accepted as a fact, would, I am afraid, severely shake judicial faith in finger print science and cause infinite harm to the system.

Seeing the position at the moment I consider it unnecessary to proceed with the report and marking of the thumb print enlargements you left with me or to experiment with the dental wax.

In these circumstances I feel bound to return herewith the

cheque value £6 6s 0d, dated 7th December, 1931.

I shall be glad to receive a reply relative to this matter by return with any observations you care to make, as you will realise the matter is one of such importance that publication cannot be delayed.

Yours faithfully,

(Signed) W. T. Bell.

EXHIBIT 11.

REPORT BY W. T. BELL.

ON THE IDENTITY OF THE ALLEGED SUPERNORMAL "WALTER" PRINT ON PLASTER CAST OF MAY 17TH, 1924.

In view of the request made to me to report as to the identity in regard to certain séance imprints obtained in Boston, which were sent to me by Sir Oliver Lodge on October 10th, 1931, after making my report upon these imprints I thought it advisable to refer back to some previous published thumb prints, alleged to have been obtained in a similar manner.

In 1929 a book "The Thumbprint and Cross-Correspondence Experiments Made with the Medium Margery During 1927 and 1928" was sent to me by Dr. L. R. G. Crandon.

This book is reprinted from the Journal of the American Society of Psychical Research. At the séance sittings under Margery's Mediumship during 1927-1928 many alleged supernormal digital impressions were produced.

These imprints are in most cases identical and are referred to as the "well known Walter print." A photographic copy of a supernormal "Walter print" shown on Page 91, and marked 2.3.27, appears in exhibit and is marked 1.

On Page 96 a photograph of a digital impression appears, which is described as "Thumb of the paraffin glove of May, 1924, showing the Walter print; photographed direct from the plaster cast of the glove made at the time." This print is reported on by Mr. John W. Fife, who is described as a civilian finger print expert and Chief of Police of Charlestown (Boston) Navy Yard. Mr. Fife's report appears on Page 87, and reads:

CAPT. J. W. FIFE'S REPORT.

(Quoted in Mr. Bell's Report [Exhibit 11].)

"I then examined the plaster cast of a hand, marked May 17th, 1924, and find that the ridges and depressions are clearly marked over most of the area of the thumb, but that the thumb, like the rest of the hand, is distorted. The ball of the thumb seems to have been pinched up into a ridge above the core, and this gives a different appearance to the pattern in that region as compared to the wax prints. In spite of the distortion, the pattern is in general identical with that of the wax prints in the corresponding area. The ridge count from the core to the delta is the same and the relationship of numerous bifurcations is consistent with those of the wax prints. In spite of the peculiar distortion of this thumb, I am convinced that it is the same finger print pattern as the other prints, and that it proves that the convex prints above referred to are actually models of a normal thumb.

"I have compared Margery's thumb print with the ones produced by 'Walter,' and found her thumb prints to be of the ulnar type, and that they revealed some characteristics in the vicinity of the core that are almost identical with the ones found in the 'Walter' prints. Although their prints resemble each other so far as characteristics are concerned, they are not the same identical prints. The resemblance is sufficiently close to show blood relationship.

"In comparing both Margery's and Walter's prints with those of their mother, Mrs. Stinson, I found that the patterns and characteristics contained in the prints of all three resemble each other closely enough to indicate blood relationship. In families there is usually noted a correspondence of special characteristics amounting, in the case of a mother and son, to as much as seventy-five per cent., and between brother and sister to fifty per cent.

"It is my opinion, based on a most careful examination of the wax prints originally submitted to me by Dr. Crandon and the prints obtained at the séance of March 21st, 1927, that these prints have been made by a living thumb, that the patterns are the same in all the prints except that some are reversed from the others, that the convex prints were not made from any of the concave prints which I have seen, that the prints of March 21st were not made by the thumb of any person in the room, and that the thumb of the plaster cast carries the same pattern as the thumb which made the normal wax impressions."

(Signed) John W. Fife. 19, Chestnut St., Somerville, Mass.

MR. BELL'S REPORT (Continued).

On page 95 it is quoted "An examination of the photograph in question (i.e. Walter print) and of the original plaster reveals much of interest."

It does, for after careful scrutiny of these photographs, I declare emphatically that these impressions, apart from similarity of type or pattern, do not disclose any ridge characteristic data in agreement, are not identical with each other, and therefore must be imprints or replicas of different digits. See reversed photographs of digital mark on plaster Cast 11.

It should be pointed out that the reason for reversing the photographs of the cast is that the cast must show a reversal of the print in the paraffin. A photographic reversal of the plaster print produces a copy of the original print in the paraffin.

Having satisfied myself beyond doubt that the claim regarding the identity of the alleged supernormal "Walter" and plaster-cast prints must fail, I realised the importance of tracing, if possible, a normally made duplicate impression of one or the other of these impressions. Knowing that imprints of the fingers and thumbs of Margery were on record in London I proceeded to examine them.

On examination I was at once struck with the similarity between the plaster cast imprint and the right thumb impression of Margery.

A photographic enlargement of Margery's right thumb print

appears on exhibit as number III.

I have carefully scrutinised the photographic of the plaster cast impression together with the photograph of the normal imprint of Margery's right thumb, and have marked 18 skin ridge characteristics on each photograph which are in agreement. I have no hesitation in saying that the coincident sequence of ridge characteristic data found in agreement in the plaster cast and Margery's right thumb print determine definitely the identity of these imprints.

Mr. Fife in his report draws attention to the very distorted appearance of the plaster print. This is true, but finger print experts are not easily deceived by the distorted appearance of finger impressions.

Identity of finger prints is fixed by the type of ridge characteristics disclosed and their appearance in correct sequence.

So far as I am concerned, the origin of the so-called "well-known Walter print" remains a mystery for the present.

Of this I am certain, that the alleged supernormal imprint on the paraffin glove of May, 1924, is not identical with the frequently produced and alleged supernormal Walter print, as it is claimed to be, but is identical with a normal impression of the right thumb of the medium Margery.

W. T. Bell,

Ехнівіт 12.

DR. CRANDON TO MR. BELL.

Dec. 24th, 1931.

My Dear Bell,

I acknowledge receipt of your letter of December 11th and the enclosures. I have also found upon my return to Boston your letter of November 20th, 1931, which is surprising, as none of us can understand any possible relationship between the prints of Margery and myself and those already identified by you as being prints of Sir Oliver Lodge. In that letter you state that the evidence of identity between the prints sent you and those of Sir Oliver Lodge were such that you were "compelled to vouch for their identity." This was the only matter that was submitted at that time for your consideration, and your opinion would seem to be sufficient to settle that question.

You state further in your report that it is a simple matter to obtain thumbprints and then reproduce identical replicas of them by artificial means. We are informed and still believe that this cannot be done. At least, that a three dimensional print cannot be successfully made from an ink print without immediate detection. To test whether we are correct was my motive in requesting you to perform the operation, a request which I confirmed in writing while in London. I now find that for some strange reason you are unwilling to discuss that matter further and refuse to make any attempt to demonstrate the correctness of the statement you so positively made in your Under these circumstances, I am forced to the conclusion, which is shared by the experts who have co-operated with me in this country, that you have found it impossible to make such reproduction and preferred to discuss something else. If I am mistaken in this conclusion the way for you to demonstrate it is obvious.

I am not surprised at your evident amazement at the situation raised by Walter's production of the Sir Oliver Lodge prints, nor that you searched for some normal explanation thereof. As a matter of fact, the circumstances surrounding the production of the Sir Oliver Lodge prints in Boston were such as to

THE ROAD TO IMMORTALITY

(continued)

THE EVOLUTION OF THE PSYCHE.

In the previous pages will be found a rough chart of existence. It was inadvisable to enter, in such a chart, any detailed description of the qualities essential to the navigator if he would speedily and successfully steer his course across these strange worlds.

When I was on earth I was a firm believer in the power and strength of agape or love. In the New Testament St. Paul uses the word (which is translated as) "charity," but attributes to it a meaning which has been also allotted to love.

Here, in the after-life, I perceive that neither of these words conveys the whole significance of the Good, for they have been so long interpreted by human and finite minds that they have become worn and defaced, soiled, and obscured by contact with many natures of an infinitely varied character.

To some the word love means only the passion which lights up between man and woman, to others it is the intellectual love shared by two friends, kindred souls. Thirdly and lastly, love is held by many to be compassion for others and to contain within it that communal sense of the brotherhood of Man, that love, which in a general sense, has led, undoubtedly, to fine endeavour in past times.

But always these conceptions fall short of the ideal. Though again and again agnostic and Christian study the Gospels, and image in their hearts the Sermon on the Mount, still they fail, still their understanding perishes in the presence of the Great Words of Immortality.

No man or woman has ever really succeeded in understanding or grasping the whole lofty vision of love as it was seen by the Christ. So now, as I survey the present earth and perceive the chronicle of the years, I am sensible of the need of a word which has not been debased by men, which can still suggest and contain the primary need of the soul, which will define that urge so essential to the psyche when it would climb from one rung to another on the ladder of consciousness.

The permanent reality of progress is to be found in increase of wisdom. For Wisdom may be defined as right judgment concerning truth.

Upon every plane of being, the conception of truth must necessarily be limited or enlarged by the conditions of life, by the form the soul assumes or by that extension of consciousness which, at the last, tends to shake off form, as the trees in the autumn cast of their leaves. On the dense plane of matter known as earth, the term "truth" is still holy, and, to the minds of many men, unsoiled. It may, therefore, be used to illustrate what I believe to have been Christ's meaning where the word love is put into His mouth in the Gospels. But it is not complete unless right judgment is added to it.

Consider, then, the significance of "Wisdom." For, clearly, within that lofty word resides the highest love between man and woman, intellectual love, compassion, faith, and last, but not least, the power of vision. All these are possessed by the man or woman who rightly judges "truth." And on whatever plane your soul, or the soul of the beloved, is evolving, be assured that wisdom is the primary urge which causes this soul to choose to go up rather than down, to select the finer life, the greater reality, rather than the existence in denser form, in more material worlds.

"Love your enemies. Bless them that persecute you." These beautiful and enigmatic phrases have troubled and perplexed every sincere Christian who has endeavoured to apply them to his own life. Only through wisdom can he, in any measure, fulfil their command, expressing them literally in act and thought. For they are contained in wisdom. Their idea depends for its manifestation, for its very life, on right judgment of the truth.

The simple peasant, the humble working man or woman, ignorant in the eyes of the world, may yet be wholly wise if they possess this spiritual discernment, which, for the human soul expresses Christ's vision when He spoke of "love."

So must it be on each plane of being in the Unseen. Wisdom is the light that in every instance gives shape and life to love, is its secret hidden root, is the inspiration, the power that causes the forward and upward progression expressed in the term Evolution of the Psyche.

"Myers" notes: "I have been much exercised by the difficulty I find in expressing a rather elusive idea, which will seem heretical no doubt to many. Now, Madam, are you content? This chapter is the key to the whole book. Pray tell your friend, Mr. ——,* that I am extremely obliged to him for his very wise criticism, and explain that this lady's illness necessarily left the little work incomplete."

2.—HADES.

Hades is a term which corresponds with the astral plane. Immediately on the dissolution of the body, there comes a

^{*} E. B. G. had spoken of Mr. De Brath by name. Also, the name must be very easy to draw from the mind of both Automatist and E. B. G. However, the above dash appeared on the paper!

brief period of seeming disintegration, a temporary dislocation of those parts which make you one. Pray do not conjure up unpleasant associations with Hades. I died in Italy, a land I loved, and I was very weary at the time of my passing. For me, Hades was a place of rest, a place of half lights and drowsy peace. As a man wins strength from a long, deep sleep, so in the time I abode in Hades did I gather the spiritual and intellectual force I needed. According to his nature and makeup, every traveller from the earth is affected in a different or varying manner by this place or state on the frontiers of two lives, on the borders of two worlds.

3.—Illusion.

During the period passed on the astral plane, the soul sloughs the astral shape and enters into the etheric body within which he resides as long as he chooses to dwell in Illusion-Land, that reflection of reflections, that dream of the earth personality.

Peace and content prevail so long as he remains within its borders. But in time such peace becomes wearisome, for no actual progress, either up or down, can be made in that delightful region of dream. Picture it for a moment. You live in surroundings that resemble those you knew on earth. You are, it is true, freed from money worries, freed from the need to earn your daily bread. Your etheric body is nourished by light which is not the light of the sun. It is possessed also of energy and life. It does not suffer pain, nor is it subjected to struggle of any kind. It is indeed as if you lived in a pond, and soon you weary of the limitations of that calm unruffled sheet of water. You yearn for struggle, effort, ecstacy; you long for wide horizons. The call of the road has come to you again. In short, you are anxious to make further progress either up or down.

4.—Animal-Man.

If you are what I term animal-man, in other words, if you belong to the primitive type, you will make a choice which will You will desire to go downwards, that is to be in character. say, you will choose to be an inhabitant of matter as dense as the physical body you discarded when you passed into Hades.. In comparatively rare cases you return to earth. But I am told that the animal-man usually prefers to enter a material existence on some other planet. . . . Human beings exist on certain planets, but their material bodies are subject to a different time from the earth time, and travel, therefore, within the rhythm of that time. So their physical parts are either vibrating slower or faster than yours and may not be discovered through the medium of man's senses. I call them human beings, because the conditions of their lives, the construction of their physical parts are similar to those of man.

5.—THE RESTING PLACE ON THE ROAD.

I stated that no progress was made in Illusion-land. This is, in a sense, incorrect. No seeming progress is made. Illusionland is the dream of the earth-personality. For a short while after his entry into that state the soul is at peace; warring desires are quiescent; but they wake again at the time the dream is beginning to break. In fact, when these furies are aroused they themselves break and shatter the dream. For in Illusionland animal-man can satisfy his desire for pleasure without any difficulty, without struggle; so swiftly there comes satiety through the full satisfaction of his paltry appetities: and then there arises discontent, and he longs for a new life; he is thoroughly bored by this Resting-place on the Road. Thereby progress is made, inasmuch as he has come to realise the limitations of the earth dream. On the other hand, the animal-man has very little awareness of the joys of the soul. Usually, at this point, when longing for a new life with all his being, he desires that it shall be one within the flesh, that it shall be another episode passed in the grosser bodily forms. So he goes downwards; but he descends in order to rise. His experiences in the dream of the earth-personality rouse the higher part of the self in him. During his next incarnation he will probably either enter into the state of the Soul-man, or he will at least, be less of an animal, and will seek an existence and follow a life of a higher order than the one he led when previously lodged in the flesh.

Summerland, then, is the dream of the earth personality, so it should not be regarded either as Heaven, Hades or Hell; but merely as a Resting-place on the Road when the soul dreams back, and thereby summarises the emotional and sub-conscious life of his earth existence. But he dreams back in order that he may be able to go forward once more on his journey.

6.—The Prison of the Senses.

Your present surroundings are, in a sense, your creation, in that you are mentally so unemancipated, your nerves and senses convey to you your perception of life. If you were capable of focussing your ego or daily consciousness within your deeper mind, if in short, you trained yourself to pass into a thought-compound from which form, as the senses convey it, were absent, the material world would vanish. You would no longer perceive it. If you were sufficiently spiritually developed you might be able to escape form altogether—actually though, this is not possible until you have had numberless further experiences.

However, on higher planes of being your intellectual power is so greatly increased you can control form; you learn how to draw life to it. As a sculptor takes up the formless clay and shapes it, so does your mind draw life and light to it and shape your own surroundings according to your vision. In the first state your vision is limited by your earth experiences and memories, and so you create your own version of the appearances you knew on earth. Understand, however, that in Illusion-Land you do not consciously create your surroundings through an act of thought. Your emotional desires, your deeper mind manufacture these without your being actually aware of the process. For still you are the individualised soul caught within the limitations of your earthly self and caught also within the fine etheric body which now is yours.

7.—THE MAN IN THE STREET.

Men and women, as they climb the ladder of their life in the flesh are, as it were, suspended between earth and sky. They are between two mysteries, that of birth and that of death. They fear to look downwards; they fear to look upwards: as a rule all their attention must be given to each rung of the ladder on which they seek to balance themselves. So even the most skilful among them is limited by his position upon that ladder and finds it difficult, almost impossible, to consider what comes before and what comes after the little space of years that makes up his life in the world.

The same parallel may be applied to myriads of souls who have passed through the gates of death. Life for them is certainly on a far loftier and grander scale; but still they dwell between mysteries. They are balanced between God and their own world of appearances. So many of the dead, who endeavour to send messages descriptive of their surroundings and of their life to living human beings, can only describe the actual appearance of things about them, can only write from out of that limited personality which they brought with them from the earth.

If I chose to describe the after life from the point of view of Tom Jones who had been a lawyer's clerk and had lived in London all his life, his mind and spirit bounded by his law-work and his own little personality, I should very probably give you what would appear to be a trite and materialistic description of the hereafter. For, as a rule, Tom Jones is only able to communicate with human beings while he is still in a very crude state of mental and spiritual development. Usually he is like a blind puppy after birth. He writes of what he cannot see. When perception comes to him, when sight is bestowed on the eyes of his soul, he does not (so far as I am aware) look towards

the earth again. He feels his own mental impecuniosity. He has not the power to express in words which he must borrow from earth minds, the amazing character of life after death. So he is silenced; and no echo comes from behind the dark curtain which will even faintly convey the music of that other life, yield to man the strange rhythm of a universe within a universe, a life within a life, and all lying, as ships in harbour, within the

infinite imagination of God.

Tom Jones represents many millions. He is the conventional worker, quite efficient in all matters connected with his particular profession, but limited by it and by his life of small amusements, by the lack of leisure which prevents him from ever considering the ultimate purpose of life. As a horse driven in harness and blinkers, so has he been driven from the cradle to the grave. His life has not been eventful. It contains a measure of sorrow and a measure of laughter. What becomes therefore of this symbol of the crowd? What becomes of Tom Jones, Mrs. Jones and Miss Jones? It is far better for us in this study of "the Many Mansions," of the hereafter first to consider the future of the ordinary man and woman. Are they transformed in the twinkling of an eye? Do they become great seers highly developed both spiritually and mentally? Or do they follow out the law of evolution as it is known by men?

We must first answer these two questions. If Tom Jones is changed by death into a great seer or into a lofty spiritual genius he is no longer Tom Jones. He cannot, therefore, be said to survive death. However, I can assure you that he follows the slow path of evolution; he is born into the next world with all his limitations, with all his narrowness of outlook, with his affections and his dislikes. He is, in short, thoroughly human. For such a man a marvellous and lofty existence of a spiritual character is scarcely possible. He is still mentally in swaddling clothes. Therefore he must be treated as the baby is treated in your world. He must be carefully looked after and protected; he must meet with no sudden or violent change. For he is not of a sufficient spiritual and metal ripeness to be able to bear it.

He belongs to a great multitude who must, as we describe it over here, dream back in order that they may later on go forward, proceed towards the ultimate goal, towards a state of spiritual vision when they may enter the timeless state, may pass out of the great cosmic picture and enter within the mind of their Creator. There is much before Tom Jones before he can, if ever, attain to that condition. He is still an infant needing playthings like a child, and therefore, requiring about him a world of appearances.

The more advanced souls—whom the Church may call the angels, whom I call "the Wise"—can exist in tenuous forms within vast vistas of space and lead within it an extraordinarily

vivid existence. Tom Jones is quite incapable of facing such a strange and strenuous state of being.

So we, who are a little more advanced than he, watch by the gates of death, and we lead him and his comrades, after certain preparatory stages, to the dream which he will inhabit, living still, according to his belief, in earth time. He bears within him the capacity for recalling the whole of his earth life. Familiar surroundings are his desperate need. He does not want a jewelled city, or some monstrous vision of infinity. He craves only for the homely landscape he used to know. He will not find it here in the concrete sense, but he will find, if

he so desires it, the illusion.

The Wise, as I call them, can draw from his memory and from the Great Super-conscious Memory of the earth, the images of houses, streets, of country as known to these wayfarers so recently come from the earth. The Wise Spirits think and thereby make a creation which becomes visible to Tom Jones. So, in those days after his passing, he is not cast into emptiness, into a void. After he has slept in dimness, rested as in a chrysalis while the celestial body (or etheric body if you prefer it), is being shaped, he emerges as the butterfly, coming into a world formed for him by the concentrated thought of men of great spiritual discernment, for whom I can find no better term than "the Wise" or "the Creative Life."

An image is drawn from the young soul's memories. It is of a country considerably more beautiful but not unlike the country Tom Jones and his comrades have known. This country is not real. It is a dream. But to Tom Jones it is as real as was his office desk and the alarum clock that roused him in the morning, summoning him to his work. It undoubtedly presents a more attractive appearance than his little grey London world, but in essentials, it is of the same familiar stuff with which his England is made.

Within this dream he will find his friends, some of his own people and those two or three persons he really loved. That is if they have already gone before him, been summoned by

death at an earlier time.

Let us picture Tom Jones in surroundings that seem to him material, and therefore do not, in any way, arouse his natural timidity. He is a simple soul, and has led a clean, respectable life on earth, satisfying his desires in moderation. He has spent seventy years in certain surroundings on earth. Why should he, after parting with his physical body, again occupy surroundings with which he is to a great extent familiar? Why should he face another existence of a similar character to the last?

In reality it is not similar. It is the period of a great and slow change for Tom Jones. His life in the world, dating, say,

from 1850 to 1920, corresponds with the germinating life of a seed in the earth. When its first fresh green shoot presses upwards towards the light, then he reaches the end of his term of years, he is passing into another life. The gardener, who has charge of him and of many other little plants, places them, if they are suitable, in a forcing house, when, as I have described to you, he introduces them to a world of form similar in character to the one they had previously known.

These wayfarers find themselves in familiar surroundings amongst people of a similar mentality. But they find very frequently that their actual needs are not the same. They are not condemned to some mechanically performed task for the greater part of their existence, because their etheric bodies do not require food. They draw what is essential for their well-being from that all-pervading, invisible substance. On earth men are slaves of the physical body, and, therefore, slaves of darkness. In the hereafter we may truly say that, given certain conditions, they become servants of the light. As food, or its equivalent, money, is not the principal object of their existence, they have at last time to serve light. That is to say, they are in a position in which they can reflect at their leisure and begin to reach towards this strange and marvellous life of the mind.

Now, with the dissolution of the body, at least one desperate clamorous need has gone from us. We do not any longer require the three or four meals a day that were of such excessive importance. One primal factor in earth life is eliminated, and that is hunger. But we have other factors of great importance to consider. After hunger there comes sex. Has this need also disappeared with the dissolution of the body?

I think my answer, in most cases, should be in the negative. It has not disappeared, but it is changed. And here we come face to face with one of the great problems in this period of transition.

First, it is necessary to attempt some definition of sexual Some of these are perverted. desire. It takes many forms. Let us deal with these perversions, and in so doing, we shall deal with what man calls sin. Cruelty perhaps cuts more deeply into human nature than any other sex perversion. It marks the human soul, scars it more deeply than almost any other vice. The cruel man, who has changed his natural craving for affection into a liking to give pain to others, necessarily finds himself in a world here where he cannot satisfy this craving. He has pandered to it during all his earth life so it has become an integral part of his soul. In the new life here he has not, for a time at any rate, the power to inflict pain on anything living. This means for him, with his greatly increased mental powers, a very terrible distress. He goeth about seeking whom he may devour and finding naught. The misery of such an unsatisfied state is largely of a mental character. What use to him is a world of light and beauty while still this foul earth longing is unsatisfied? For him there is only one release from his mental purgatory. And until he can find a way of escape, until there is an actual change in his cold, cruel soul, he will remain in outer darkness.

Christ spoke of that outer darkness as being the lot of sinners. He did not imply by this saying darkness as we know it—the darkness recognised by the senses. He meant a darkness of soul, a mental distress, a perverted desire that cannot find its satisfaction.

Eventually, this individual faces up to his own misery, to his vice; and then the great change comes. He is put in touch with a portion of the Great Memory which St. John has called the Book of Life. He becomes aware of all the emotions roused in his victims by his acts. He enters into a small part of the mighty Super-conscious Memory of his generation which hovers near the earth. No pain, no anguish he has caused has perished. All has been registered, has a kind of existence that makes him sensible of it, once he has drifted into touch with the web of memory that clothed his life and the lives of those who came into contact with him on earth.

The history of the cruel man in the hereafter would make a book which I am not permitted to write. I can only briefly add that his soul or mind becomes gradually purified through his identification with the sufferings of his victims.

I have wandered away from the theme of Tom Jones in order to explain what is meant by Christ's statement that the sinner is cast into outer darkness where there is wailing and gnashing of teeth. It is a mental darkness into which the sinner plunges himself. His own perverted nature has drawn this suffering upon himself. He had free will, the power to choose, and, temporarily at any rate, he chose this mental darkness in the after life.

Now, I would give you one more illustration. Let us take, for example, a man, or if you prefer it, a woman, who has led an immoral life on earth. Again I may borrow a saying of the angel who appeared to John. "He that is filthy let him be filthy still." The man, who comes into this life with a sex history of a reprehensible kind, finds, when he enters the Kingdom of the Mind, that as his mental perceptions are sharpened so his predominant earth-desire is intensified; his mental power being far more considerable. He can, at will, summon to himself those who will gratify this over-developed side of his nature. Others of his kind gravitate to him. And for a time these beings live in a sex paradise. But, bear in mind, that it is created by their mental "make-up," by their memories, and by their imagination. They yearn

still for gross sensation, not for that finer life, which is the spirit of sexual love, the perfect comradeship, without the gratification of the grosser feelings.

They obtain it in abundance, and there follows a horrible satiety. They come to loathe what they can obtain in excess and with ease; and then they find it extraordinarily difficult to escape from those who share these pleasures with them.

A murderer comes into the category of such men. It is a sudden perverted desire, a lust for cruelty which leads to murder.

The last state in Illusion-land might be termed the purgatorial state. Obviously, it is extremely painful to realise the misery of satiety, to come to the end of the desired pleasure. There is one greater misfortune than the non-realisation of the heart's desire, and that is its realisation. For human beings are so constituted they are almost invariably seeking a false dream, a will-o'-the-wisp, and no permanent content can be obtained from its fulfilment.

It is, of course, impossible to lay down an iron rule. Each individual has a different experience from others in Hades and Illusion-land. In certain cases he is not given the power to satisfy his desires. Actually, he is able to do so, but his own ego does not permit such satisfaction. For instance, the cold, selfish man in Illusion-land may dwell in darkness, for it is not within the power of his ego to throw itself outwards, to express itself in the fantasy of fulfilled desires. He is thrown more than ever inwards by the shock of death. He believes he has lost everything. He loses contact with all except the sense of his own thinking existence. A nightmare of darkness prevails for a time, prevails as long as he lives within his morbid sense of loss; within his desire, which is merely to gratify himself without any regard for others. There may be only night in Illusion-land for the abnormally selfish man.

Nearly every soul lives for a time in the state of Illusion. For the large majority of human beings, when they die, are dominated by the conception that substance is reality, that their particular experience of substance is the only reality. They are not prepared for an immediate and complete change of outlook. They passionately yearn for familiar though idealised surroundings. Their will to live is merely to live, therefore, in the past. So they enter that dream I call Illusion Land, but after a while this appalling life of pleasure ceases to amuse and content him. Then he begins to think and long for the unknown, long for a new life. He is at last prepared to make the leap in evolution of the psyche, and this cloudy dream vanishes.

INVISIBLE EXTERIORISATION FROM RUDI SCHNEIDER

By Dr. EUGENE OSTY.

In the April issue of *Psychic Science* we gave Dr. Osty's article, translated from the *Revue Metapsychique*, detailing some of his experiments with Rudi Schneider, in which he showed that this "medium" externalises a force or substance, which, by obstructing, or occulting, a beam of infra-red (invisible) light, absolutely proves its real existence.

In the present issue we give from the same source a further account of two of these seances, which show that this body, which absorbs the infra-red beam, can also perform telekinesis, and can tie a knot, but apparently not co-incidently with absorption of the infra-red light. The points which these experiments bring out, beyond all criticism, are:—

- 1. The real existence of the substance;—without any possible normal effort of any human being; the arrangements being such as to preclude the physical possibility of fraud; and
- 2. That the substance, though invisible, has both physical power, and can be directed by, or through, the mind of the "medium."

Of these two conclusions, the former is, from the scientific point of view, incomparably the more important, because it establishes in a quite undeniable manner the actual reality of the invisible substance by purely mechanical means.

This reality has, of course, often been established before. It is at the base of all the "magic" of primitive Man. It underlies the religious concepts of every nation. It has been testified to by hundreds of observers since 1848, and by men of science in all European countries. But all their testimonies are made by human agency, and depend to some degree on human observation. This fact led to the discrediting of the observations by the scientific world at large. Now, for the first time, it has been verified by purely mechanical means.

The existence of invisible forces has been known to the world from the very beginning of scientific knowledge. Light, Heat, Electricity, Magnetism, indeed all the forms of Energy are themselves invisible, and for the most part intangible, apart from matter. They can, and do, all occupy the same space at the same time without mutual interference. Every room in in our houses is filled with luminous, thermal, electric, magnetic and "wireless" vibrations, whose presence can be manifested by appropriate instruments.

This interpenetrability is the capital distinction between Matter and Energy in the 3-dimensional world in which we live.

Matter, even the thinnest hydrogen, occupies space and has weight. It is, strictly speaking, impenetrable, for the phenomena of gaseous diffusion are phenomena of the penetration of inter-molecular spaces. But Energy is penetrable per se by all other of its forms without increase of density or volume.

Of course, to the primitive mind (not uncommon even in this "educated" age) all forms of energy are occult, and the progress of science might almost be described as the de-occultation of the occult.

But in this latest development we have the capital difference which differentiates it from all other manifestations of Energy—it can be directed by the power of thought without any physical means.

This is what makes Dr. Osty's new departure of such supreme interest to the scientific world. He modestly describes the work of himself and his distinguished son as "the first stages of research on the unknown powers of Mind over Matter." That it is, and it opens a road as did the voyage of Columbus—a road whose ultimate possibilities are as unknown as was the New World to the intrepid navigator of the fifteenth century.

STANLEY DE BRATH.

* * * * *

Seance of February 23rd, 1931.—(Translated from the Revue Metap., Jan., 1932).

This seance was conducted with several purposes in view, among which we may name he following: To determine the direction of the invisible substance entering the infra-red beam, to localise its presence, and to register automatically the eventual thermometric, barometric, and hygrometric phenomena in the dark cabinet formed by the laboratory walls and the two curtains.

The table placed before the curtains and screwed to the floor is covered with a black cloth, and carries three objects—an artificial flower, a harmonica, and a folded handkerchief. One and a half inches above the table, coming from the left, and reflected back over the table by mirrors, pass the beams of infra-red light.

Let us say, broadly, that this beam, single as it leaves the projector, is divided by the mirrors into two parts, the one ending in a receiver connected to a registering galvanometer, and the other to a milliampere-meter, an electric bell, and a projector in the dark cupboard for registration.

Rudi Schneider is dressed as usual in a pyjama jacket outlined by luminous bands round his collar, wrists and ankles, and is held by two controllers. The table on which the objects are placed is lit by a red light of intensity variable at the will of the experimenters.

By reason of the purposes of the experiment, the arrangements for automatic photography of possible telekinesis were not put into action.

THE SEANCE.

Beginning at 8.40 p.m., the seance proceeded with numerous verifications of absorption (of the infra-red rays by the invisible substance). Let us consider it near its end, shortly before the unexpected telekinesis.

(Light was reduced to dull red at the request of the subject.)

10.39. Rudi: "Hold hands firmly."

The needle of the milliampere-meter goes from 70 (its normal position) to 55.

10.41. Rudi: "Hold hands firmly."

The needle descends to 5, and the bell is heard for one second.

10.43. Rudi: "Count 10."

Sitters count, and at 10 exactly, the needle deviates to 15. The bell sounds briefly.

10.44. Rudi: "Hold hands tightly, Olga has collected all the force and is going to do something with the flower and the handkerchief."

10.48. Rudi: "Hold hands firmly, firmly."

(From 10.43 the needle of the milliampere-meter remains still, and so remains for the rest of the seance.)

Rudi: "You can give more red light now."

At the moment when, by the rheostat, we light up the table, we hear the noise of something falling in front of the first range of the sitters. There is no object left on the table.

Rudi then says, "Olga has thrown the rose over the sitters. It will be found near the door. She has put the handkerchief inside the cabinet. The harmonica which she desired to throw also over the sitters has fallen by the way, because it was too heavy."

The sitters were asked to remain in their places, and the controllers to retain their hold on the subject.

White light was turned on.

The table was empty of any object. The harmonica was seen 50 inches distant from the table and at the feet of the first rank of sitters. Turning round we see the rose on the floor near the only door, at $3\frac{1}{2}$ yards from the table. Dr. Osty

opens the curtains of the dark cabinet, and the sitters see, on the floor, in the small space left free between the instruments for registration, about one yard from the table, the handkerchief, tied in a "sailor's knot," with the letter O at its lower corner.

(See photograph Fig. 36. This letter O, however, does not come out in

the print.)

It is to be remarked that those who were observing the milli-ampere-meter and the galvanometric record, gave no notice of any occultation of the infrared, since 10.43; that is to say, five minutes before the fall of the harmonica.

This telekinesis from two opposite directions necessitated:—

That the objects were slipped between the table and the lower plane of the infra-red ray, in a space of about 1½ inches; as though the energy operant wished to avoid the beam (it will be seen that this is always the case), a being passage 2. That the handkerchief was unfolded, and then knotted, taking care to place the O symmetrically. (Chance would be 1 in 8).

3. That on the table its movement must have been horizontal, and then inclined upwards to cross two ranks of sitters.

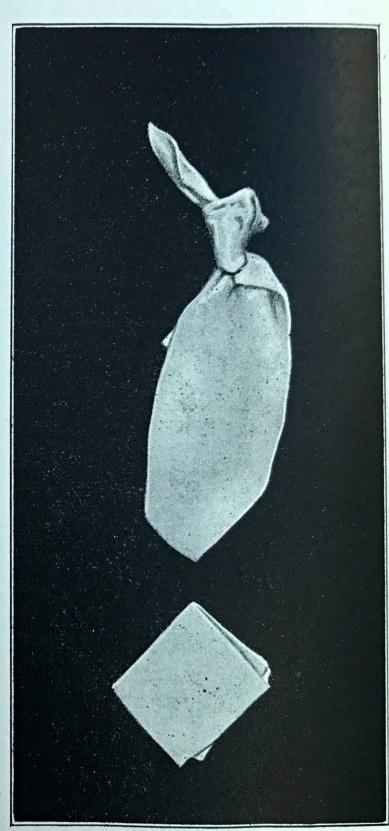


Fig. 36. Below, the handkerchief as folded on the table: above as found knotted.

The subject signalised the places of the fall of the objects precisely.

THE ETHER UNIT AND THE ATOM.

Dr. G. Rome Hall will no doubt excuse me for some hesitation in publishing a theory which may not appeal to some of our readers. But it seems to me that *Psychic Science* should welcome bold theorising, whatever its outcome may be. The article "On the Borderline," in the Oct. '31 issue, is from the same author, the initials should have been G.R.H., not as printed.—(Editor.)

The Hindu metaphysicians long ago formulated in their system of philosophy the idea that the universe was built up out of the primary substance Akasha, out of which all things were formed. It was defined as the first stage of the crystallization of spirit; that all the ultimate primordial substances are spirit; that matter is spirit moving at a lower rate of vibration. This is represented by the Western phrase, "it is coagulating."

They considered this Akashic primary substance to be of such fineness and sensitiveness that the slightest vibration in the ether in any part of the universe registers an indelible impression. Akasha is the universal mind of the metaphysician, it manifests Force, Intelligence and Love. These attributes of power were deified in the Trinity of the Hindu mythology, but behind these semblances the universal priesthood perceived the Self-Created, the Sole-Existent.

This knowledge filtered through to Greece along the Archaean by the Grecian wisdom. So much so that the scholars of Behar in India erected pillars inscribed to the Socratic teachings. But Greece, being western, tended more to the material evidences in her scholarship, those investigated through the physical senses; it is only in this century that the West is returning to the investigation of the Seen from the Unseen.

St. Paul, both scholar and seer, pointed out how the knowledge derived from revealed religion—and from the use of the

material senses both led up to the same conclusion—the recognition of the Unseen God. He specially taught that we could only really know the visible world through the things invisible.

The definite study of that which scientists call Ether is but colonies of the south Euxine ports, to be remodelled and vivified little more than a century old; Sir Oliver Lodge defines it as the "tertium quid," the essential link between spirit and matter. He states that—"Revelation has not ceased though it takes many forms." This statement predicates the existence of spirit life, something beyond the material, beyond the proof of protoplasmic senses. Those who state they cannot perceive things spiritual, merely state a fact which is not negation, because the blind man cannot see a world of grandeur and beauty, or because the unmusical ear cannot record the depths of rhythm and harmony that does not prove that music does not exist. Those without the spiritual sense cannot perceive the life of the Spirit, but through all the ages there have been those who have been seeking and attaining to this knowledge.

Is it possible to conceive of a universal substance, homogeneous and unchanging? Such a condition would be eternal stagnation, creative and moulding force would be inconceivable, for there would be no need for the processes of Order which lead up to consummation in the energies and forms shown by Life.

The cosmographic philosophy of the ancients was founded upon a universe, one in ultimate nature, but versatile and prolific

in constant order and change.

It is logical to consider the Ether not only from the aspect of intense straining and stressing, of inconceivable power and universality, but as possessing definite units of location, they may be called etherions. In this conception of the universe these units are, as it were, nodes in a vast network which exists not only on the flat but permeates height and depth as well; the joining strands being invisible lines of force.

The etherions are conceived as the primitive source of energy, and as a pre-creational manifestation of what is usually considered matter; each is anchored as regards its own immediate field of space. Although it possesses its own special location it has tremendous activity and power, this is shown in intense resiliency or repellent force: it varies in its distance from its fellows according to the neighbourhood and activity of organised and formed matter. The free, or spatial etherion, is considered to exist in its primaeval form in the depths of space where the stresses and strains of formed matter, either as worlds, nebulae, meteors, or other possible aggregations of molecular activity, are reduced to an equilibrium. It exists in tense quivering resiliency and repellent power to all others.

While remaining stationary, such will be the case until new stresses and strains come into play from some far off moving mass of molecular activity, each such unit is quivering at anchor with intense vibratory power, but that activity is at the zero of space.

Over thirty years ago the writer, studying the question of progress in "Human Evolution," compiled the following table:

TABLE I.—MATERIAL AND SOCIAL FORMS IN EVER INCREASING COMPLEXITY.

Division in the Universe.
Sub-natural.

Variety of Form. Ether sub-atoms.

Creational Principle.
Unknown.

1. Atom.

2. Molecule. (Note the ordered gradation of the elements.)

3. Amorphous compounds.

4. Crystalline do * 5. Lifeless organic do

Inorganic.

Formative energy.

1. Protoplasmic Cell.

2. Tissue.

Life.

Kingdom of 3. Organ. Life.

4. Animal form.

1. Human being.

2. Family Group.

3. Tribal Group. Humanity. 4. National Group. (Spirituality).

5. International aggregation.

Supernatural.

Kingdom of

Man.

Spiritual form.

Unknown.

*Certain complex molecular aggregations, formerly only derived from living tissues are now produced by synthesis, hence the need of this apparently contradictory statement.

Thirty years ago the subdivision of the atom was a matter of speculation, previously it had been defined as the smallest mass into which matter could be divided by chemical means. The compound nature of the atom is never questioned now, the minute electron is physically recognised when it creates a splash Sir Oliver Lodge says: "Electrons and protons are the building stones of which matter is made. The atom is composed of them, and all matter is composed of atoms. Electrons are evidently composed of Ether, because whatever mass they have is represented by the energy of their electric field, which is certainly an etherial phenomenon; and apart from that field they appear to have no other existence; they are electric charges and nothing else. We cannot make a similar statement about a proton, because we do not know enough.

The etherion may be a variety of a specialised manifestation of, energy alone, but in any case some other factor is necessary to bring about the existence of the electron and proton constituents of the atom. It is needful to believe that the same creative Power that evolved the Ether also gave to it the capacity to generate further evolutionary products under conditions yet to be discovered. This is what is meant by formative energy in the Table given above.

Quoting Sir Oliver Lodge further from Ether and Reality. "The Ether has perfect properties, such as no form of ordinary matter has. Matter is only sub-permanent; it is liable to all manner of deterioration. Matter is that which is capable of locomotion: its primary property is to move from place to place; though the inertia or momentum with which it moves must belong wholly to the ether of which it is presumably composed."

Ether "is a universal connecting medium, filling all space to the furthest limits, penetrating the interstices of the atoms without break in its continuity. The first function of the Ether is to weld the atoms together by cohesion, and the planets and stars together by gravitation."

The atom of matter is generally described as composed of two sets of particles of opposite electrical signs which neutralise each other in the molecular form, those called negative revolving round a central core of those called positive. The latter are the protons, the former the electrons.

Definite and accurate knowledge is always preceded in Science by many hypotheses before information is regarded as reliable; even then it may only apply to a transient field of pioneer observation. The theory following is put forward as a more definite one than usually stated on the lines of the preceding paragraph, in so doing the quotations given from Ether and Reality are kept in mind.

The electron comes into existence, it is derived from the ether, its weight is so attenuated that it may even be likened to an eddy in the Ether. It cannot exist by itself, the reason of its being is a certain relationship to etherions that can be called captives, the latter becoming protons. The elementary form is that of the hydrogen atom, this can be visualised as a loop composed of single file strands of electrons coursing around captive etherions; it is considered that the various chemical elements differ from each other in the number of these loops; there being only one standard size as regards the outer circumference, that of hydrogen. In the unit loop the electrons course around the protons in rotatory succession, the protons also revolving on their axis and racing round within the strands of the loop; the latter are trying to escape, the more they do this, the more attrahent, the more cohesive, are the electrons.

Spiral loops of electrons revolving on their axis may be compared to strands in a rope, there being a central strand knotted at intervals within, each knot corresponding to a captive etherion, a proton.

According to this idea uranium will have 238 loops, each equal to the unit in the H atom. It can be easily imagined how in this latter single stranded element the loops of electrons will easily tauten or slacken as outside stresses from the free Ether, or inside straining from the captive etherions, come into play. It may be that the four strand build of Helium is perpetuated up to the highest elements, so allowing of relative ease in the descent into radium.

In these heaviest metals the atom would look like a very thick and heavy life-buoy whose lumen was nearly obliterated.

Atoms fall into five groups of valency according to their capacity to link up with other atoms, it may be that the relationship of the protons to each other in their captivity underlies this innate power. In the monad group protons can be imagined as spaced out as knots on a strand of rope, one with an interval of nine spaces of its own size. In the dyads there

would be two protons to eight blanks, triads three in ten spaces, tetrads four in six; pentads five to five.

Since the atom can only exist for a fraction of time alone, for it must combine with another of like nature, or enter into the build of a compound molecule, the hypothesis accounting for the atom must be extended to the molecule. The spiral arrangement of the electrons in the loop can be visualised as a grooved condition, and that when loose atoms of the same element collide, if they are rotating in the same plane but towards each other, they will clinch by grooves fitting into each other; this necessitates spirality being the same. The cohesive power of the Ether would drive home the attachment, as it were.

When dissimilar atoms unite, the attrahent power of valency shows up, there is less need to imagine the fitting in of grooved electronic strands with each other. It is assumed that the point of contact (apparent, not actual), is always at the axis of the molecule. When two atoms, or a single and compound ions, meet and clinch, the electrons of the two loops will merge at that point into a common stream, and for a short distance the electrons from the two strands or sets of strands will merge into one axis, around this the molecule will whirl. There being probably some retardation of flow the combined strands will thicken; the protons inside will be flowing in a centre line. Owing to this the protons are spaced with an equality of unoccupied nature in the atomic loop, this to prevent overcrowding in the axis.

Since the flow of all electrons in the axis is in the same direction there will be at one end the point of entrance, an intake area or vortex; and at the other end an out-thrust area, where the electrons and their captives emerge from the axial stream to course further down, before turning up in the lateral loops of the molecule. It is considered that the intake vortex is the kathode side of the molecule and the out-thrust area the anodal aspect. The point from whence captive etherions could most readily be shocked out would be as they approach the out-thrust centre preparatory to entering either loop again. Electrons and protons neutralise each other in a molecule, it is postulated that on dissociation the shocking out of a proton from one atom and its absorption by the other confers the anodal, or negative, and the kathodal, or positive, individuality upon the ion.

It is considered that the anion elements and radicyls are so built that it is natural for them on dissociation to pass on a proton to the more cohesive metallic and alkaline elements. That anion makes up for want of this cohesiveness by its extreme tenuity and elasticity, tearing away from the hydroxyl or other ion with such force that it takes a proton with it.

It is considered that all conductors and the metallic magnets are bounded, hemmed in, and consolidated, by a sheath of etherions from the free Ether, they are still free although stationed upon special duty. That it is a natural result of the existence of electrons that etherions should swarm up towards any massing of molecular activity, for they must react upon any magnetic field thrust out towards them. Their pressure will not be that of rigidity, but it will exhibit the highest elas-

ticity, the oscillation of electricity.

The molecules of the conductor and the magnet are visualised as lying in numberless files when activated by a current, or bound down by innate cohesiveness as in a magnet; that the molecules lie in a kathodal or intake area, against out-thrust Certainly in the conductor (it may be area or anodal aspect. in the magnet also) when an active circuit is established a proton is pulsed out from the out-thrust area of one molecule into the vortex or intake of the next ahead, and so on. surmised that "current" consists in this transference of captive etherions from molecule to molecule along the whole length of the conductor. In a magnet, either natural or made through induction, this orientation must always exist. If the cohesiveness of the outer strata is so great that no protons can be passed on there must be intense lateral straining. A hammered magnet ceases to be active, this lends support to the idea that the protons of the outer layers at least cease to be motile.

Since a molecule in a magnet is unable to find relief from the stimulus reaching it by throwing out a proton the energy spends itself laterally in opening out the loops or areas of

magnetic force.

In the live magnet these loops are always more or less active, according to orientation to the earth as a whole, or to some local focus. The more the pulsing outward of captive etherions the more the sheath of etherions respond with etheric oscillations in turn. This is in accordance with the generally accepted view that the protons are more concerned in electricity, and in molecular wave activity, that the conduct of electrons is more concerned in chemical form and activities.

The events that occur in an electrolytic solution are visualised thus. A current proceeds down to the anode, on its surface a proton is shocked out. This by movement acquires extra mass, when it is brought up in the solution this is converted into energy, into oscillation. This causes adjacent molecules in association to be shocked apart, the anion moity parts with a proton to the kation, and becomes negative. The "current" conducted by oriented molecules proceeds unilaterally from anode to kathode, but for some reason the negative anion proceeds to the anode. Here, on contact with the anodal surface of a molecule, it receives a proton, and can enter into

chemical combination. The kation with its excess proton proceeds to the kathode and surrenders its surplus, and is able to behave chemically again. Etherions in the solution will probably enter into the composition of the etherial sheath.

The current that courses through the conducting fibril from or to a neurone is not a electrical one, but its existence is shown in electrical reactions. To take the case of an afferent nerve to musculature from the brain from neurones in the latter organ that act as anodes. Within the nerve fibrils are the salts necessary for an electrolytic solution, there is, in health and in quiescence a minimum amount of orientation, due to what Sir James Mackenzie termed cell impulse, this latter being the necessary outcome of cell vitality. This minimum orientation confers the trophic function upon the musculature. Such a supposition does away with the need of imagining a special trophic centre; an automatism of this nature (cell impulse) does away with the idea of certain other "centres" as well.

Although each variation of nerve fibre is only unidirectional for nerve impulse, an electric current can pass either way, that is, if strong enough to reverse the molecular orientation. When the Will exerts itself from master neurones into and through the ones that can be called anodal, there is a further and complete orientation of the electrolytes and not of a minimum number alone, the muscles served are activated—for example, the flexors. Anatomically there is no reason why the same impulse should not have contracted the extensors, except that the current was willed to the flexors. One of the earliest results of infantile training is to will certain muscles to perform certain actions.

These contractions in time may become practically automatic through acquired or conditional reflexes, but the fact remains, that in the beginning of functioning the energy used was in obedience to Will. Etherion sheaths are postulated as existing both outside all nerve trunks and neurones, especially where the latter are master cells in function; Will of the higher form is an etherial manifestation.

This is not the place to elaborate the pathology of paralyses, but the recovery of apparent paralytics will be referred to. There is one special class where for a time the Will for a specific effort was non-existent or incapable of being switched over. During this period the tropism of the muscles did not suffer to any great extent; the capacity for electrolysis was never completely lost. But it was of such a minor amount that the patients' Will could not produce results by functioning from the master neurones alone. There was needed also the energy from the anodal neurones needful to produce the minor orientation of trophism first, what may be called activation by the overflood energy of cell vitality or impulse. This can be pro-

duced in some cases by suitable mental or physical shock, or by religious fervour, following this the master neurones can officiate.

It is probable that the Spanish Dr. Asuero, who was recently alleged to cure people of paralysis by stimulating the nasal internal membrane with electricity, owed his successes to this class of patients; the overflood energy generated from the expansion of the olfactory nerves called the "brush" caused the necessary orientation.

The protoplasmic cell, the unit of life force, has recently been defined thus. "The living cell is a complex organised system of enzymes, interfaces, potential and osmotic differences, chemical substances; infinitely improbable in the thermodynamic sense, and yet existing in a steady state so long as free energy is available to maintain the organization." (Prof. A. V. Hill.) In these units of life the molecules of salts are arranged not only as static factors on the interfaces or the internal surfaces of the cell divisions, but they are scattered as colloidal particles as well. "One result of this is the acquisition of electric magnetic and other surface properties out of all proportion to their mass." "As Graham, the original investigator of colloidal matter, remarked: 'The colloidal is in fact the dynamic state of matter, crystalloid being the static condition. The colloidal possesses energia. It may be looked upon as the probable primary source of the force appearing in the phenomena of vitality.' " (Prof. Rudolph A. Peters.)

The most vital cells are the genetic, those of the reproductive system, and the master neuronic cells. The largest animal is produced from two microscopic sub-divisions of cells called genes, of specialised protoplasm. These come from chromosomes, one coming from each parent. The question of vitalism is made more difficult by the fact that temporary life processes

are now brought into existence by synthetic action.

In the genetic cells, as in all others, enzymes, products of protein, exist; they are a kind of universal servant to protein plasm; through them the etherionic vibrations may specially filter in. They are cataclysts, they are definitely concerned in the production of vitality; in so doing they do not waste perceptibly; if they do they repair thmselves at the same time. They also exist in the grey matter of the brain; it is in the possession of grey cell neurones, capable of functioning in ideation and intelligence, that man differs from the animal

Nearly all cells have an inner well-defined part, the nucleus; within this grows another specialised portion, the nucleolus; these are necessary for the development of a new cell. In the chemico-vital processes an active cell lives through it is as if the nucleolus were executive, the nucleus administrative,

and the cell body protective, carrying on the waste and repair needful to ensure the special functioning of the inner portions. These two internal divisions, limited by membranes and possessing intrafaces, hold the key to what Vitality is.

It remains for Bio-chemistry to show that there is some product in the human grey cells absent from the relatively few such cells in the anthropoids. This substance will be the vehicle of special etherionic activity; through it Ether will manifest the energy or other property known as higher Mind. The Mind of man is based, beyond the actions and reactions found in the highest animals, upon Intellect, and that is produced by the Spirit power amplifying Mind to properties and functions far and away above any mentality shown by the animal.

There is one thing certain, that the pituitary glands at the base of the brain are factories concerned in the elaboration of the higher faculties of Mind; if disease crushes them out of normal function, moral imbecility follows as a rule. It is the power of the Spirit that creates the capacity for the inhibitions and controls that constitute higher civilisations and humanity, the pituitary secretions are needful to keep the build of higher neurones up to normality.

Everything points to the genetic cells universally being special etherionic products, and to the grey matter cells being the vehicle through which spirituality shows. In this case, not only would there be very definite etherionic sheaths to the neuronic cells, but also some extra formation in certain cerebral neurones allowing of special contact with the Ether. And through the Ether with the power of the Spirit; of this the Ether is one manifestation.

What happens on Vitality failing? This form of energy shows itself through chemico-electrical activity, the substances so functioning are complex and subject to the Law of Deterioration; the final tendency is to simpler and simpler forms until life force can no more be shown.

It has been stated that wherever neurones and their fibrils exist, and this applies to those other forms of tissue known as primordial, there is a sheath of free etherions attracted around them as a controlling mechanism. The ordinary tissues of the body lead, as it were, departmental lives, only communication between themselves through the blood stream and responding to the universal hormone messengers. But the nervous system has been known for some time to be living almost in symbiotic association with the rest of the body, all its parts are in direct inter-communication; it lives by itself to a certain extent. And since the body as a whole is an electro-magnetic manifestation, there is a definite etherionic sheath postulated for it as well.

SEVENTH ANNUAL DINNER B.C.P.S.

This took place at the Café Royal on May 4th. A number of distinguished guests were present, and the evening was a remarkable success. The speeches were all exceedingly to the point. We are only able, for reasons of space, to give summaries of their principal points, but if these are carefully followed they will show a marked superiority over average afterdinner oratory, and a distinct appreciation of the present position of Spiritualism.

Mrs. Champion de Crespigny.

Ladies and Gentlemen, this is the seventh anniversary of our gathering, and I think in these very difficult times we ought to congratulate ourselves very much that we have managed to keep the flag flying that Mr. and Mrs. McKenzie hoisted so

valiantly about 12 years ago now. (Applause.)

Now, I have been ask this evening to give certain impressions that I received during the extraordinary trial that has just taken place. I suppose it is what the Judge himself described as the most amazing trial of modern times to take place in our Law Courts, and one thing that struck me with astonishment all through, was the extremely serious way in which the whole thing was treated. The Judge started off by saying we were going to deal with the riddles of life and death, which, of course, was perfectly true, but, I should think, never before admitted in a Law Court, when it came to deal with Mediums or Psychic Research at all. So we made a definite step ahead in the advance of Spiritualism. I feel that very

strongly.

There was another thing that led to a great deal of discussion, and that was the accusation that Power's addresses are mere jargon. Now, as I would have liked to have pointed out in the Law Courts (but did not know how far I might go without finding myself in prison)—(laughter)—I would have liked to have pointed out that one has heard of "legal jargon," which I conclude means something to the people who know and understand what it means. It was very much the same in To most of us who have been interested in this subject it was not jargon at all; we could thoroughly understand a great deal of what Power referred to, and there is one thing, when I am on the subject, I would like to say. On Sunday during the trial, when Mrs. Meurig Morris spoke at the Fortune Theatre, I was there, and "Power" during the Address made a remark that struck me as extraordinarily interesting and giving you a great deal to think about. He was speaking of man's understanding and the widening of man's consciousness to-day, and the remark that he made was: "If

man's finite mind could understand infinity that would no longer be infinitude," which means, of course, that if the lesser could contain the greater it would no longer be the greater. Well, now, when Power came to that sort of conclusion and gave you to think in that kind of way, I think "jargon" is not the right expression to use with regard to it. * * * *

For myself, I had a very happy moment when Mr. Birkett asked me if I was not ready to admit that everything I have ever forgotten was stored in my subconscious mind, and I told him I should be very willing to tell him so, but how could I if I had forgotten it? (Laughter.) Mr. Birkett changed the

subject. * * * *

Well, it has really been a very wonderful and marvellous trial altogether, and the verdict, on which I must not say anything, is most surprising. As the Appeal has been lodged, we have not yet heard the end of it. Mrs. Morris suffered terribly at the time. For two hours she lay unconscious, every now and then apparently controlled by some vagrant spirit,—perhaps singing snatches of song, and so on,—and for two hours we did not know if she would ever come back. As you all know, it is a dangerous thing to suddenly awaken a sleep walker, and how much more so someone in trance? * * * *

Now, I think I must read a letter which is very illustrative of the kind of attitude adopted by our critics. It is so amusing that we cannot do better than end on a note of mirth. A man wrote me a few days ago. He said he had wanted to write to me about something. He had looked me up in the telephone book—a wrong address at Wimbledon. He got this back from the address to which he had written:—

"Miss — regrets that the enclosed letter was opened by mistake. She knows nothing whatever (underlined) about Mrs. de Crespigny or her Spiritualistic doctrine, and entirely disagrees

with it." (Loud laughter and applause.)

Mr. Shaw Desmond.

Ladies and gentlemen, * * * * I was astonished to discover, when I lectured at the American Society of Psychical Research, at 15, Lexington Avenue, that some of the leading Scientists have very much modified their views. My contention for the last 4 years has been this: That we should not bother at all with the Scientists; they will in due course follow where others have led, and apart from the world of Physics—where, of course, they are the pioneers—they will always continue to follow. My experience of scientific men as a whole—a pretty wide one—embracing every European nation, is this, that no evidence you could bring before them could have any effect to convince them; that they are not open to evidence. Their attitude is extremely unscientific. They have a very slender feeling for

the value of evidence, and, generally speaking, they put themselves out of Court by refusing to admit any evidence which transcends the physical line they have laid down. I believe that to be a perfectly fair statement, and if we had the great Physicists of the world here, I do not believe any one of them would challenge, generally speaking, that statement. * * * *

Something else struck me in America, when Einstein published his famous interview with a medium, he shocked the whole of the American scientific world—shocked them into consciousness. Einstein told the world of science in America, that a perfectly ignorant, innocent young girl had told him things about his own mathematical investigations that he alone knew. She entered into fields of which she could have no cognisance, and she astounded Einstein so, that, to use his own words, he said: "I shall have to go further into this."

That, again, marks a notable advance. * * * *

There is one point I would make here, because I feel the thoughts of one or two people interested in some of the Oriental religions, especially Buddhism, because I am speaking of that at the moment. You are puzzled as to whether it does not mean complete abolition of the ego. I have the views of the Singalese Priests who have written in a Danish magazine to back me up,—Buddhism means, not the annihilation of the ego, but the absorption of the cosmos by the ego and the ego by the cosmos, which is paradoxical, but does not destroy the individuality which makes life worth living to each one of us. * * * *

My experience in dealing with psychic phenomena, certainly in the novel, is that it seldom succeeds in carrying over this feeling of the fourth dimension. Only one or two men writing for the stage have succeeded. Barry is, of course, one of them, in "Mary Rose." You get that intangible feeling of other world interpenetrant with this. So it seems to me that we are really living in a day of extraordinary revelation. pioneers of that revelation are largely the despised Spiritualists. People sometimes wonder why I hesitate to call myself a Spiritualist. I do because I differ nine times out of ten with my fellow Spiritualists. If we do not differ and agree to differ, we shall not get any further at all. It is the despised Spiritualist, and, above all, the despised Medium, who is and was the pioneer of this awareness of a fourth dimensional.

Ladies and gentlemen, I want you to listen to this: In the next ten years things are going to happen in the psychic world and in the world of Spiritualism that will change the history of the human race.

Miss Stead.

Mrs. de Crespigny, Ladies and Gentlemen, as I look round at this gathering of people of many different professions, many

varying opinions, and realise what it is that has brought you all together to-night, the knowledge of Spiritualism. It reminds me of a dinner which I attended a few months ago. It was the last evening of the International Congress of Spiritualism. To celebrate it a banquet was held in one of the great hotels in the Hague, and there were not only people of different professions, but people from many different nations present, all gathered together in love and harmony through their know. ledge of Spiritualism. Speeches were made by representatives of many different countries, and as each rose the National Anthem of that country was played, and the whole assembly There were the French and the Germans, rose in honour. and other nations that had been at war one with the other, and one realised what this truth was doing in the world. Whilst we were at the Hague we visited the Palace of Peace. Whenever I visit that wonderful and beautiful building I feel a thrill go through me, for is it not symbolic of what shall be? For there we see a building erected by all the nations of the world united to make something beautiful. Is not that a symbol of what shall be when all nations unite to make of this earth the wonderful place it is meant to be for man to live in? And how shall that come about? We know the only way in which this can be brought about is by this knowledge which we have, which Spiritualism brings to us, that we are Spirits here and now, and there is no such thing as death of the Spirit, but life continuous, and that we are here to gain character for the greater life to come; and that as that is more truly realised, so gradually man will come to understand, and a better state of things will be here on earth. Man will see that there cannot and must not be war, and many of the terrible conditions of to-day will pass away. * * * *

Now, do not let us miss our opportunities to help to bear that flaming torch right over the world and to work in close co-operation with those who have passed on, the many who are here with us to-night. We cannot all see them, but we can feel them, and we know they are here with us, as they are always present when there are those who understand and know and realise their presence. All glory to them! We greet them, and may we be worthy of their trust. (Applause.)

Mr. Hannen Swaffer.

* * ** Nothing has happened except that there have been columns and columns of publicity. Now I challenge the Daily Mail to expose Estelle Roberts. I challenge the Daily Mail to expose "Medicine Man" of Marylebone House. Now, every Wednesday afternoon and evening and every Thursday afternoon, "Medicine Man," taking only a part of the silver collection given by grateful patients—I believe it amounts to an average so far as he is concerned of 30s a week—is curing dozens and dozens of sick people. I challenge the Daily Mail

The reporter can come to Marylebone House. to expose that. he can walk into the room upstairs on a Wednesday or Thursday; it is not secret; it is going on every week. I challenge the Daily Mail to expose W. Hope of Crewe, who the Reverend F. C. Spurr told me in Birmingham last Sunday had reproduced in his Seance Room on a negative which Spurr took, a photograph of Spurr's dead son. Now, I was in Newcastle last Wednesday, where the Chief Constable, a great friend of mine, was telling everyone in my presence that he took to Newcastle the Police Surgeon who does the ordinary police photography of the City of Newcastle, and the camera used by the Police Surgeon and some of the police plates. Hope was not known to hold them. The Police Surgeon took some photographs of the Chief Constable, and on several of the twelve photographs was a picture of the Chief Constable's dead This good work must go on. On Sunday after the trial the Queen's Hall was crammed full with people who wanted to hear more of this case.

* * * * I am not going to bore you, but will tell you one or two odd things to explain. I had a visit yesterday from Frank Lascelles, that great Pageant Master, who came to see me about a new book which Lord Darnley has been compiling about his great work for this country and the Empire, and incidentally speaking, of course, on Spiritualism, as they always do, and then mentioning William Stead, he said that one Sunday evening he was sitting in his village church when he saw Stead, whom he knew very well, walk up the aisle. Later that night the "Titanic" went down, and William Stead, of course, was drowned.

I was having lunch the other day with the producer of "Casanova." He said he had sat many times with Baron von Schrenck-Notzing, and that the author of "Casanova" was the biographer of Rudi Schneider, with whose family he had sat in Austria on many occasions. In the great world in which I am moving—some of you may move in a more restricted but a more respectable one—the subject of Spiritualism is the all-pervading subject. It is because of the existence of such Societies as this that that is true. My friend, Mr. Shaw Desmond, said we are all important and unimportant. That is not true. We are all important. I mean we are what we make ourselves, and so long as we continue to spread that bit of truth about our movement which each one of us knows, we are, believe me, the most important people in this world.

I had a letter yesterday from one of the most distinguished clergymen in this country. Speaking at the Queen's Hall about a year ago, he sent his daughter to me with a message: "Father sends his love. Father says Go on.' He told me to tell you he had his final proof this morning from Mrs. Osborne Leonard."

We wrote to him about a week ago for an expression of opinion. He wrote back yesterday to say that he had nothing whatever to say about his sittings with Mrs. Osborne Leonard. When great men like that (and his is one of the most revered names in this country), when people like that he sitate to come forward in support of a thing they know to be true, it is at least our job to get on with it. (Applause.)

Colonel Gordon Tucker.

Do not suffer from any idea that you are unimportant.

This is a very serious subject indeed, and since I have taken it up I have come to realise how extremely stupid educated human beings can really be. Now that one has come across the literature, books written by first-class scientists like A. E. Russell Wallace, one realises that this interesting subject has been under our nose for the last fifty years, but with regard to myself it only came under my notice about two years ago, and I shall never cease to regret that it did not come under my regard before I went to India, where I put in 27 years penal servitude under the Government of Bombay, and if one had realised Spiritualism one would have heard some very interesting things. I think it is so extremely important that the young people, especially the young men, should know about it.

I look back rather more than 40 years to a group of medical students. We were fairly respectable. We had the usual hilarious outlook on life, but we were interested, of course, in the phenomena of death; indeed we had to be interested from the day we entered the sick room to the day we left the wards. But 40 years ago the scientists, whom we respected in our very bones, such as Huxley, were girding against the ecclesiastics because the latter had taken up an impossible attitude, from which they have since retreated to the great advantage of the subject of religion. So we all became materialists, and we should have done better as doctors if we had been able to believe in survival and given the patients some comfort when they were going out, and the relations some comfort when we were not successful. But there it was. It was not the fault of the young men, who were only partially educated, but of the religious people who kept this important subject from our notice. This is so important to the young. They are the people who should be instructed about the truths of survival. They are going to be the leaders of men in the Empire. We should have done much better in India in the last 30 years if we Europeans had been less materialistic and had developed some of the spiritual side of our life and become more aware of the spiritual element in it. Let this movement go ahead, especially among the young people of the country.

Mr. Dennis Conan Doyle.

* * * * When we were in Northern Natal I was given an opportunity of visiting a very well-known witch doctor. This lady, for she was a female witch doctor, lived in a very obscure portion of Zululand, and there it was I had to see her. I won't bore you with unnecessary details, but I reached her after a day's travelling over bad roads in an old car. My reception was a strange one. There was an interpreter there to greet me, and he ushered me into the native kraal-huts surrounded by thick thorn hedge. I had to pass through the tribe assembled to greet me, and was confronted with an extraordinary looking individual. A certain amount of panic attended my appearance, as the husband was in touch with the local police over drugs. He was then smoking out of a pipe no less than 20 feet long. Judging from the woman's appearance I made an unfortunate impression on her. I was shown into her presence; she sat on the ground. Her appearance was extraordinary. Her face and most of her body were adorned by various coloured clays—ochre, orange, white, etc. a dreadful spectacle! The two last straws were two inflated snake bladders which she had fixed in her hair. The unfortunate impression was quite mutual. Well, what happened then was most interesting and instructive. It was a seance under the most crude and primitive conditions possible. The method of procedure was as follows: This woman sat on the ground, and in front of her knelt three other native women. She began a kind of weird chant, and at intervals the women replied in the Zulu tongue and said the same thing: "You are right, we agree." The purpose of that, so far as could be ascertained, was to incite a kind of self-hypnosis which enabled the woman to go into a species of primitive trance. She had to, so to speak, tune in before getting any results whatever. There was some rather puerile test. Someone had to hide something and she found it, which seemed to tune her in. * * * * The message was as follows: "Your father is now far from well. He will be all right, and he will go from here northwards. He will speak to many people on his great mission. His efforts will be crowned with momentous success, and the opposition which is now being prepared against him up North will crumble to nothing. He and his family will pass through many dangers, but nothing shall affect your safety, and you will return across the great waters to your home among the white people." That was her message, and if I had been able to ask a single question I should have said undoubtedly, "Are the fears about my father's health justified?" She told me what I wanted to know.

What she said was true in detail. We did go North. My father's health did improve to a remarkable degree. We found that in the very next town, Johannesburg, opposition had been organised by our spiritual leaders, the Clergy. This opposition did, as a fact, crumble to nothing before—well, what is Truth?

Every word turned out 100 per cent. true. We passed through many malarious and dangerous regions quite unscathed, and within 48 hours we were involved in both the floods in Portuguese East Africa and the typhoon; both these catastrophes in 48 hours, and came out quite unscathed, which said a great deal for the power of protection lavished upon us from the other side.

* * * * I am a firm believer that the most significant criterion as to the worth of our cause is its application in our own I feel strongly that the effect our lives have upon those around us is far more useful for the propagation of Spiritualism than any book lore could be. It is impossible to overestimate the responsibility upon our Spiritualists individally and collectively. We are the bearers of food which is destined to be given to a world which is spiritually starving; we have the spiritual food so sorely needed, and it is up to us to deliver it in the best way. It is a great honour and privilege to be concerned in the distribution even in a humble capacity. It is the greatest gift to humanity from God in the last two thousand years; but there is no reason why we should not be normal beings, and I deplore the fatuous view that because one is a Spiritualist and believes in survival therefore one has to become equivalent to a hermit and not mix with our fellow-men and live as men and as women.

Mr. Drayton Thomas.

* * * * I am going to follow Dennis Doyle in giving a psychic experience of yesterday, which is rather unique. It has been asked again and again, can you not get something that no human mind is aware of, and then obtain evidence from the other side that they know something about it?

Dr. Woolley has been for the last dozen years, until a few months ago, Honorary Secretary of the Society of Psychical Research. He asked me some two months ago whether was prepared to use the psychic channel that I am familiar with, my father, as a communicator working through Mrs. Osborne Leonard, the medium with whom I usually sit. Dr. Woolley asked me if I was prepared from that channel to try and obtain information about a book, the name of which was unknown to any mind on earth. I said I would be delighted to try. He said he would guarantee that no one should know what book it was. Presently I received from him a sealed packet. I could only see the outside envelope, and it was sealed with rice paper that you cannot peel off, and if you moisten it it will crumble up to pulp. There was more sealing inside. I received the required communication, and I took it to him yesterday, and in the presence

of a lady who has been his secretary for some ears, we proceeded to open the book after I had read over to them the typed message relating to its contents. The message consisted of five items; some of the details were trifling. For instance, the book was not complete it was one of a series; there must be at any rate one more book to make it complete: it turned out to be the Everyman series, and it was Vol. 2. It was said that on the title page there was some curious old printing unlike present-day usage: there was a woodcut in imitation of old printing, and, said the message, There is a name with the initial "G." There was. The man's name was Glanville. We were also told some other details, and then, finally, "count 1, 2, until you come to the 15th page, when you will find a reference to Geometry." It is not in every book you find a reference to geometry, and when we discovered that the book was a classical reference concerning the writings of Plato and Xenophon, we did not think it likely we should find anything about geometry.

On page 15, second line, Dr. Woolley found the word "Geometry"; on the 5th line he found the word "Geometers"; on the 7th line the word "Geometry" was repeated. We scanned hastily the pages before and after, and in no other place could we find any reference whatever to Geometry. Three times in the first 7 lines "Geometry" was to be found. How did that information come? No human mind knew even what book it was.

Dr. Woolley prepared in my presence a second book for the effort, and I was able to watch and see his method. He had written to four people, none of whom knew each other, asking them to send along four books from their library. When the four parcels arrived they were opened in such a way that no one knew what they were; opened in the dark possibly. They were put in a bag about the size of a pillowslip, which had cords and a lead seal. No one could see what books were inside. A similar bag was placed over the mouth of the first, and by feeling along Dr. Woolley got hold of them until they passed through and he had the second book. * * * * One of the great features of this College, which just occurs to me while I am on my feet, is its Library, and I would suggest that you make good use of the splendid library. I have had two good books recently, one of them freshly published by Judge Dahl, "We are Here." There is magnificent evidence in it. Note the occasion when the Judge's daughter was told by one of the family communicators to sit down at her mother's writing desk and read aloud while she held a pencil in her left hand. She read for ten minutes and covered six pages, during which time her left hand had written a short letter to a lady called "Helen," who they expected to visit their house in a week's time. It was signed by Helen's Aunt,

an English-speaking lady, and written in English. The daughter of Judge Dahl had never written an English letter. She had never seen the writing of the Communicator, and yet when the writing was compared with a letter written by the Aunt during her lifetime—(Dahl gives a photograph of this automati. cally writen letter and also of the letter written by the Aunt during her lifetime)—those who are expert in comparing hand. writing would not hesitate to say it was the same handwriting. and when, in a few days' time, Helen came to visit them and saw the letter she realised that it was indeed from her Aunt. and she was the more impressed, because on the last occasion of her meeting that Aunt in life the old lady had impressed upon Helen the danger of trying to lift the veil that hid the other world from this. Let us take heart, remembering that the most blind and stubborn of our opponents is coming over to our side, and in that life if not in this, they will come up to us one day and say with a smile, "You told me so, and you were right."

Mrs. de Crespigny.

The other day Mr. McCardie said that people lived in a world of illusion and dreamland, and it is quite true. When we begin to talk about this we do lose our sense of time and space, and it must be getting on to the small hours. But I would ask you to join me in expressing in the usual way our thanks and gratitude to those speakers who have given us so much interest this evening. (Loud applause.)

The proceedings ended with a vote of thanks to the chair, proposed by the Reverend Dr. Lamond.

ON THE DIFFICULTY OF TRANSMITTING NAMES IN PSYCHIC MESSAGES

By the Rev. C. Drayton Thomas.

In the January issue of *Psychic Science* there is an article entitled, "The Use of the Subconscious Memory by Controls." It begins with an example of inability to obtain in a sitting names which the communicator might be expected to remember. The following is then given by way of illustration:—

Control: She has her dogs with her.

Sitter: What does she call them?

Control: You are thinking of their names. Don't do that, and I will try and get their names.

The article then propounds two questions:-

Why did the Control try to read the sitter's mind instead of getting the information from the communicator? How did the Control get so far, and what caused the final failure? The explanation offered was, that when the sitter thought of the required names he was, in effect, bringing that memory away from his subconscious, or etheric brain, into his conscious brain; and that the Control was unable to read what was in the sitter's consciousness and must wait until the memory of the names slipped back into the etheric brain. Now, have we any reason for supposing that the subconscious mind loses the memory of names when this memory is recollected by the conscious mind? Memories do not leave us when we share them with another person. They are not like physical objects which can be in but one place at any one time. When, therefore, a sitter thinks of any required name, the memory of that name exists for the moment in both the conscious and in the subconscious areas of his mind.

In the above instance I find no ground for supposing that the Control was trying to obtain the names from the sitter; the "jamming" would seem to be a collision between identical thoughts which emanate from the memories respectively of communicator and sitter. The situation is sufficiently analogous to the blocking of two wireless messages to warrant the term "jamming."

I quote further from your correspondent's article: "It is curious that such jamming should occur at the critical point, with none before and none after." It is certainly curious, and has been made the subject of inquiry by researchers. Why should a name or a specific word be so difficult to transmit, even in those cases where the context affords abundant certainty that the communicator is aware of the names which he yet fails to put through?

The problem is discussed in my book, Life Beyond Death with Evidence, especially in Chapters xxv. and xxvii. respectively, entitled "On the difficulty of transmitting names in psychic messages," and "The influence of the sitter." The following extracts are taken from those pages:—

The communicator, having failed to pronounce a name, remarked:—

"The more I try to think it on, the less can I get it on. I am expressing myself in a peculiar way, and it is the medium's power of expression which I cannot control. One may get a word into her mind and yet be unable to make her express it. Because it is in the mind it does not follow that her brain will take it. Unless the ideas in the mind are tapped on to the actual brain, one cannot express them; like a typewriter when you think words, but unless you tap the right keys you will not get the letters. You can place your finger on the right key, but unless you tap it there is no expression. The brain takes, or does not take, from the mind.

"Her brain is like a keyboard, automatically responsive to us, but often in a wrong way; we wish to press the keys, to put expression through, but if we try too much for a certain word the keys become stiff with—say, apprehension. If in painting, one stiffens the muscles when not wishing to do so, then anxiety makes it worse; just so with words. When I cannot get them I pretend to forget and thus relieve the tension, and the 'key' then relapses into its ordinary condition. Then, sometimes, a little later, that required word will come. On occasions I might be unable to say my name here. Strange, but it is the human instrument which makes it so difficult. If only a mechanical one could be made! But mind is the bridge between the two worlds."

Some friends of mine had occasionally taken their daughter Joyce to share their sittings with Mrs. Leonard. My sister Etta, a frequent communicator, was interested in Joyce's approaching marriage, and had referred to her in a recent sitting. One day, while on my my way to Mrs. Leonard's house in Hertfordshire, I saw Joyce in the train and travelled with her. The incident then passed out of my thought until Etta, during Feda's control, made a very definite statement that I had just seen someone in whom both she and I were interested. She proceeded to elaborate until there needed only the addition of the name Joyce to complete the evidence of her knowledge of our meeting that morning. I therefore pressed for the name, and when Etta said that this was beyond her power, I inquired where the difficulty lay. "Partly in you and partly in Feda," she answered. "Then, if I thought of something else, say the moon," I asked, "would it make a better chance of your giving the name?" Etta said: "Do so, and I'll try later on to

give it." So I put it from my mind, and waited to write notes of whatever might come next; and these words were then slowly spoken: "I hope it will help Joyce."

A communicator once said: "It is difficult to explain, but the expectation by you of some particular thing seems to impinge on some very delicate thought-fabric which we are weaving, and spoils it, so that we cannot gather together its threads in order. They become knotted up. So the advice is, keep passive, and do not think of any particular person or thing; that will prevent your thought impinging on ours. Everything to do with our thought is much more delicate and subtle than yours; therefore, our thought should impinge on yours, and not vice versa."

Another communicator said: "It seems to me that only a certain portion of the sensitised region here at a sitting can be used and filled at once. If you fill and use it, then we cannot. It is as if we had canvas and paint, but you seized them and started to paint something you wished pictured. Then we are foiled."

C. DRAYTON THOMAS.

To be published in July

THE AQUARIAN AGE

by Marjorie Livingston

FIRST STEPS to SPIRIT INTERCOURSE

by J. Hewat McKenzie

May be obtained from the College Bookstall

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NOTES BY THE WAY.

We welcome most heartily the first issue of the Journal from the affiliated West Riding of Yorkshire Psychical Society. It is edited by Captain E. A. Crawfurd, R.N. (ret.), and is typographed, apparently by himself or by his coadjutor, Mr. Edric Shaw. Captain Crawfurd's articles in Light are well known, and for his enthusiastic and persistent industry all spiritualists should be grateful. The Journal contains articles by Mr. J. A. Hill, by the Editor, a Report of Mrs. de Crespigny's lecture at Bradford, and a singularly able "Plea for Psychic Investigation," by the Rev. James A. Shaw, who observes that "Many millions of people who have lost whatever faith they had in authoritative religions (all organised religions are authoritative to some extent), and are turning their attention to what I regard as the Higher Spiritualism. They want certitude, not Short of proofs based on the observance of real phenomena, there is no longer any case for survival, and, apart from that fact, the fabric of organised religions will crumble. In many directions the crumbling process is far advanced."

That this is true is manifest, not only by the interest which the Press is beginning to take in the subject, but in the forecast of the Papal Encyclical which has been issued from Rome. In the United States, Britain, France, Germany, Poland and Austria, it is stated, "enormous numbers of people are concerned with Spiritualism," whilst even in Spain and Italy "there has been an enormous growth of the cult within the last few years." This movement leads many people "to profess that they do not need the aid of the Church," and Roman Catholics are to be warned to have nothing to do with any seances or psychic activities of any kind. If this is true, it is a repetition of the episode of Galileo in a new form.

In recent issues of The Guardian (Church of England), there are letters from Miss H. A. Dallas, Mrs. Champion de Crespigny and Mr. John Engledow (Psychic Evidence Society), and the Editor of Psychic Science. Miss Dallas, writing with great knowledge of psychical research methods, says: "Those who profoundly recognise the issues involved are generally the most critical, and will not risk forming conclusions on insufficient data." Dealing with the "Mission of Spiritualism," Mrs. de Crespigny says it is to prove the survival of the personality." She adds: "That is a message to a world which can no longer live by faith alone, to a world dissatisfied with materialism and the vague hope of the Churches. Proof is required by the intellectual generation of to-day, and with the proofs that

Spiritualism can offer, the Churches could rise like the phoenix and bring bewildered mankind back to the greatest truth of all

-the truth of Christianity."

Mr. Engledow writes that "where theology separates, Spiritualism unites, and is destined to revitalise the orthodox presentation of Christianity, to create loftier standards of value based on knowledge of spiritual realities, and to establish social and international accord through the operation of spiritual laws." (Light, May 20th, 1932.)

This is perfectly true, and the most cogent of all these laws is that which I have named The Law of Spiritual Consequence, by which Character—the moving spiritual force—produces in-

eluctible historical and material events.

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Count Miyatovich, who passed in a nursing home lately, in his ninety-first year, was at once an experienced and able diplomatist, and a convinced spiritualist. "He was a man of marvellous vitality, of distinguished presence, with great alertness of mind and charm of manner, and his addresses, which he often travelled long distances to deliver, had a quickening effect on the propaganda of the war years. When he was a lad in Serbia he was introduced by his mother to a man whose ostensible occupation was that of a slipper-maker, and this man foretold his future career as one who would meet kings and queens, visit foreign courts, dwell in palaces and occupy high positions in the world." He even described the English lady whom he would meet and marry. Every detail of the long prophecy was fulfilled to the letter, excepting one-that he would at the last fall a victim to a political assassin. This must have been a confusion with the assassins of King Alexander and Queen Draga in their palace at Belgrade in 1902. He was the friend of Queen Victoria and King Edward VII.

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We borrow from Light of May 6th the following remarks, which seem to us worthy of notice as illustrating the superficial manner in which certain priests and ecclesiastical papers treat the whole subject, whose reality is admitted by the best brains in Science, and whose inferences are as far-reaching as those of Galileo or Darwin.

Under large-type headings, "Priest Calls up Spooks," The Universe (Roman Catholic) describes a "mock seance" held at St. Saviour's Hall, Lewisham, under the auspices of the Southwark Branch of the Catholic Evidence Guild, and in the presence of "several priests." The performer was Fr. Albert Knapp, O.P., "a skilful conjurer, and a well-known member of the Magic Circle," and it is stated that for over two hours he mystified his audience, "his repertoire ranging from table-lifting to the reproduction of spirits." Addressing his "mystified"

audience, Fr. Knapp is reported to have said: "The phenomena which takes place at seances are simply conjuring tricks. Some of these tricks are very crude, some are very clever, but, I repeat it, they are tricks. We conjurers know them and can reproduce them. To-day all seances are more or less alike. All great conjurers will tell you, with Houdini, that they have never seen anything supernatural in the spirit seances."

Since it cannot be supposed that a Dominican Father would deliberately pervert the truth, it must in charity be supposed that Father Knapp never heard of the declaration of Robert Houdini (a greater magician than Houdini, who borrowed his name) that the psychic phenomena he had seen were totally beyond the resources of his art; or of the similar confessions of Bosco, Kellar, and Balechini, noted conjurors of a bygone age; nor even of the much more recent statement to the same effect, signed by Messrs. Will Goldston and Henry Rigoletto, famous living magicians. Yet these declarations are on record and available should Fr. Knapp wish to see them.

A very different attitude was revealed by the Rev. A. Gille, S.J., in a sermon delivered in Edinburgh. As reported in the Scotsman, Fr. Gille said: "Every Catholic was a spiritualist in so far as he believed that the soul survived after death, and that it was possible, under certain conditions, for heavenly, or even malign, intelligences to communicate with mankind. They certainly admitted on scientific evidence, e.g., in the case of the medium George Valiantine, that preternatural manifestations did take place at seances, but what they refused to admit, on scientific evidence, too, was that proof of identity had ever been given by the agency at the other end of the wire."

Unfortunately, after making this reasonable beginning, Fr. Gille went on to allege that the "agency at the other end of the wire" was devilish; and to make wild and utterly unfounded charges against Spiritualism—amongst them being that it leads to "sex-mania", that most mediums "advocate freelove, promiscuity, the abolition of marriage, and infidelity", and that "companionate marriage was the creation of Spiritualism". To make such statements with any prospect of being believed, Fr. Gille must have assumed that he was speaking to people whose knowledge of Spiritualism and of the world was exceedingly small; but surely he must have had some glimmerings of recollection that exactly similar charges were made against Christians in the early centuries, and against various bodies of Roman Catholics at much later times. As generalisations these charges were untrue then; they are untrue now; and if Fr. Gille does not know this, it must be because he does not wish to know.

These devices of the priesthood are, of course, excellent propaganda for genuine spiritualism, for it is impossible to deceive all the people for all the time. They are merely the working out of the old formula with which every real truth has been greeted: "It is not true; it is contrary to religion; and, finally, it is what everyone has always believed." Another lie which is exposed in the letter here following, is the old assertion of a medium's card index.

Sequel to Father Knapp's Statements.

To the Editor of the Morning Post. Sir,—Referring to the article appearing on the 12th inst., "Priest in the Rôle of Conjurer," with its challenge to mediums, as one who has exercised his mediumship in public and private for twenty years, I challenge Father Knapp to prove his statement that "mediums work hand in glove with each other, and possess an amazingly complete card index embracing the private life, business relations, history and ambitions of the kind of people likely to seek their services."

The onus of proof is with Father Knapp. At the same time I am willing to assist him to make investigations to prove his statement on condition that he publishes a true and substantial

report of his findings.

128, Richmond Park-rd., Frank T. Blake,
Bournemouth. President South District Council S.N.U.

It should be obvious that the making of such a card-index would be an enormously expensive work, far exceeding the very modest means of any medium. These charges are made without the smallest basis in common-sense.

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Mrs. Meurig Morris' case marks a definite stage in the history of Modern Spiritualism. In the Law Journal for April 23rd, 1932, "Outlaw" makes the reference to the case, here following (in part): "It is not so very long since the plaintiff, appearing with full legal rights and recognition of the same, and represented by counsel of such eminent respectability as the Serjeant and Mr. Constantive Gallop, would have incurred the grave risk under the law then in force, of being burned as a witch. Now, because of certain words used of and concerning her and in connection with her vocation or practice of transmitting messages from the other world, she sued for damages; and received a patient, careful, and judicial hearing of her case before Justice McCardie and a jury. Beyond all doubt this is a notable event, and, quite irrespective of the verdict, marked a tremendous advance, not only in Spiritualism but in toleration.

"Indeed there was no doubt whatever as to the intelligence and reasonable quality of many of the witnesses. I liked Mrs.

de Crespigny's early response to Norman Birkett, somewhat as follows:—

Birkett: With great courtesy, but with firmness, I suggest that you are credulous.

Mrs. de Crespigny: With equal firmness and courtesy, Mr. Birkett, I deny it.

The effect of the Morris trial was manifest on Sunday, April 17th when the Fortune Theatre was crowded to hear "Power."

He began by recalling the sufferings of the war-years, and said that whenever humanity specially needed guidance and spiritual help, that help was forthcoming. The need to-day was for a universal religion in which the reality of survival would be understood and by which the necessity of becoming useful men and women would be enforced. In conclusion he appealed

for courage;

"So let us stand together, fearless and undaunted, knowing that at our head is the Living Christ who never fails, but is always ready to aid his people. Christ has become almost a myth to many. He seems not to be to-day the Living Christ. Let us recognise Him as the Living Christ; for we understand from the great Christ-spheres of love and light, that His power is radiant, His power is strong. It is that power that is leading men upwards. You will find before long, that Science will prove to you the existence of another world, and then you will believe in the words of Christ, for Christ is radiant, Christ is true."

We regret to have to report that Mrs. Meurig Morris' Appeal has failed. The case is to be taken to the House of Lords.

Two articles by Mr. L. A. G. Strong appear in *The Nineteenth Century and After* for March and April last. They certainly indicate a move forward, but the writer in speaking of supernormal photography, says: "The shapes were 'there' or they could not have been recorded." He is evidently unaware that the lens plays absolutely no part in many, perhaps in all, supernormal photographs. This is manifest from the fact that when a stereoscopic camera is used, the "extras" are different on either side of the stereoscopic plate. Also "skotographs" are taken without any camera or exposure at all.

The articles, though not committing the writer to any theory, trend in the same direction as Mr. C. W. Olliver's book reviewed in this issue. Why is it that certain writers, perceiving that Matter may be referred to Energy as its origin, do not perceive that this does not logically mean that Matter and Energy are the same thing to 3-dimensional perceptions? Matter may have sprung from Energy in a cooling nebula at a temperature of

perhaps 30,000 degs. C.; probably did, (in view of the fact that blue-white stars at that temperature show mainly the hydrogen line), but that does not mean that Energy and the Creative Mind are identical.

From many phenomena we infer that the human being consists of material body, energetic soul, and Directing Mind (Spirit). Why attempt to reverse the process as if Mind and Matter (omitting Energy) were one and the same entity, when all experience shows that under present conditions they belong

to different categories?

Why attempt to deduce Mind from Matter, thus reversing the actual process? Spiritualism rests on philosophic inferences rather than on scientific theory. Primarily, it is the inference, common to all religions, that the order of the visible universe has an Intelligent Cause, which Humanity in all ages has called Spirit, or God. The ancient form of the inference was that God called the universe (then supposed to be the earth, sun, moon, and stars) into being by fiat; the modern form is that the Life-Principle (Immanent Mind) is the manifestation of the Creative Power of God. The essence is the same in both cases.

RECENT DISCOVERIES AT ST. MARY'S PRIORY, HURLEY. (Founded A.D. 1086.)

On Wednesday, Oct. 19th, at Queen's Gate Hall, Colonel Rivers Moore will describe the ancient Priory buildings as they stood at the time when he came into possession of them. He will then trace the history from the destruction of the Saxon Church by the Danes in A.D. 870 to the formation and eventual destruction of the Priory in the time of the dissolution.

Then will follow the erection of the mansion on the site by Lord Lovelace and the story of the plotting which took place

there against James II.

The lecturer will then touch on the story of the sinking of the "Royal College" during the occupation of the mansion by the brother of Admiral Kempenfelt and the strange occurrence at Hurley at that moment.

Coming to modern times, full details will be given of the Psychic revelations received by the lecturer and his friends, which have resulted in numerous interesting discoveries.

The whole lecture will be fully illustrated by lantern slides,

many being in colour.

BOOK REVIEWS.

"THREE GO BACK."

By J. Leslie Mitchell. Jarrolds. 7s. 6d. net.

The story of the submerged continent of Atlantis is an ever recurring theme of interest both to serious and to imaginative writers. A new quarterly, "Atlantis," is projected in the near future, under the editorship of Lewis Spence, author of "The Problem of Atlantis," and Charles Cammell, of the Poseidon Press, Edinburgh, who will be very

glad to hear of subscribers to their venture.

Leslie Mitchell is something of an archæologist as well as a novelist, and in "Three Go Back" he lets his fancy rove round the Atlantis story and three travellers, who, meeting with disaster by the wreck of an airship, find themselves in an unknown and apparently uninhabited country. Later they meet a colony of beautiful golden skinned people, living by hunting, and who, while naked as savages and primitive in their habits, are charming and peaceable in their behaviour. They realise that they have "spiralled in time" (whatever that means), and are in Atlantis of 30,000 years ago, and instead of savagery, as history has taught, find "the golden age."

They determine to assist this tribe to a knowledge of the industrial arts, but a tidal wave, the beginning of the later submergence, drives them on a long trek for food, in which they have to face and fight the bestial Neanderthals. When they escape they find they have "spiralled" again, and are back in the twentieth century in the Azores, and with the memory of their wonderful experiences resolve to devote themselves to the work of peace and goodwill among the nations, starting with the premise that our early ancestors were not "red in the tooth and claw," but that it is we moderns who have degenerated from their virtuous state. A worth-while story.

"THE ASTROLOGY OF ACCIDENTS."

Charles E. O. Carter. Fowler & Co. 4s. 6d. net.

This little book comes from a very well known and erudite student of the ancient Science of Astrology. Mr. Carter has written several books on this subject, all of which are on the book shelves of the most

serious students of the Science.

This—his latest work—is written with the intention of endeavouring to show, by carefully compiled Astrological examples of birth maps, that accidents to life and limb, met with in the ordinary every-day life, can be accounted for by the planetary indicators of the Horoscope of Birth. Whether the author has shown in this work that they can be so accounted for is a matter for the individual student to decide for himself after carefully studying the tables and examples given throughout.

It would have been a "leetle" more convincing perhaps had the carefully prepared statistical tables shown a larger preponderance of accidents as being due to the several planetary causes specified in support of the author's theory. The small number of cases examined for the purpose of investigation was hardly sufficient. Future editions are

to provide a larger number of additional these. the tables will be brought up to date with these. the tables will be brought similar lines to his "Encyclopaedia," and indicates great patience and much careful research. It is carefully and concisely written in plain, straightforward language for any reader to understand. The serious minded student of Astrology should certainly obtain "The Astrology of Accidents" and carefully study it, erecting maps for the examples given and judge for himself whether the author has good and sufficient reasons for the theory he propounds.

H. C. S.

"THE PRIMARY PROGRESSED HOROSCOPE."

O. H. W. Owen. Fowler & Co. 5s. net.

This is a book that Astrological students could read and study with advantage.

It deals with that part of predictive Astrology known to the initiated as "Primary Directions."

Astrologers claim that all the possible events that can happen in a normal life are indicated in the Horoscope of Birth, and the votaries of that part of the science known as "Primary Directions" claim further that the future events of a lifetime of, say, 90 years, and the date on which such events should fall, can be ascertained from the movements of the Sun, Moon and Planets that take place within a period of six hours after birth.

There have been a number of learned professors of the science who have toucht this branch of Astrology from Ptology, Placidus Morrison

have taught this branch of Astrology, from Ptolemy, Placidus, Morrison, down to the present day; each with their own separate system of calculation for determining the dates on which these future events should fall. These calculations are based on complicated mathematical

processes, mostly beyond the ordinary student.

The author of the work under review seeks to demonstrate still another systsm, and its chief claim to recommendation being that the trigonometrical part of the calculations necessary hitherto in other systems are almost entirely done away with. A new method for the division of the succedent and cadent houses of the Horoscope is advocated, which might appear somewhat startling at first to the ordinary student. There is also advocated the practice of "directing" the planets to each other and among themselves, in place of the system of the ancients, of only "directing" the Sun, Moon, Midheaven and Ascendant to the planets as prommittors.

This is all very revolutionary to enthusiasts of "Primary Directions," but it should be stated that in the trial horoscopes set up by the reviewer to test the author's theories, with the dates of past known events, there might possibly be "something" in the method advocated.

To enable one to test out thoroughly the author's theories, one would have to grant a large arrest of time in research and investigation.

have to spend a large amount of time in research and investigation. The author himself mentions that owing to lack of time he has been unable to carry out much of the research work needed. He has taken as his example for demonstration the Horoscope of the Kaiser for the war period.

A great deal of attention has been given to the instructions for the preparation of the example radical horoscope under the author's system, which is very elementary, and should more properly have come within tse province of the elementary text book, and not enough attention is given to the explanations of the aspects or "primary arcs" of the progressed maps. This could be remedied in future editions. There are

some valuable tables included in the Appendix, that for quickly taking out the R.A. being invaluable, and its arrangement well conceived.

The book shows care and patience in its compilation, and is recommended to those of our readers who are interested in the predictive side of Astrology generally, and "Primary Directions" particularly, and who are unwilling, or unable, to do the large amount of work in the matter of the difficult calculations necessary thereto.

H. C. S.

"The Soul of an Atom: The Physical Basis of Human Survival."
By W. D. Verschoyle, M.I.M.E., M.A.I.M.E.
Search Publishing Co., March, 1932. 7s. 6d.

The writer of this review is an ordinary engineer. He does not claim any higher knowledge of mathematics than the common use of the differential calculus which expresses rate of change. He knows Sir Ernest Rutherford's investigations on "Radio-active Transformations" on the electrical structure of matter, and the nuclear nature of the Atom. He has also read Sir James Jeans "Mysterious Universe" and Sir A. S. Eddington's "Nature of the Physical World." He is aware that "in present day physics quite an army of symbols is required to describe what is going on in the interspace, and that 'Velocity through the æther' is as meaningless as 'north-east from the North Pole.' (Eddington, Nat. Phys. World, p. 31). He knows, too, from direct observation, that "the Quantum must be large enough to cover a 100-inch mirror of the telescope, and small enough to enter an atom" (p. 201). This naturally follows from the ability of any form of energy to fill any given space independently of any other there present.

But he thinks that such a book as "The Soul of an Atom" should be criticised by authorities who can breathe the tenuous atmosphere of mathematical symbolism. Mr. Verschoyle starts from the electron, and says (p. x): "Without such a starting point we have no more basis for the discussion of survival, or any of the phenomena that are supposed to accompany it, than we should have for the consideration of the attributes of a complex hydrocarbon molecule without the atom.

The search then becomes one for a physical basis for a suggested human attribute—survival—just as we should look for a physical basis for any suspected atomic or molecular attribute before fully accepting

it."

This is the scientific attitude, which implies that before we can understand anything we must be able to explain it from first principles. This idea was that which provoked another competent engineer, Herbert Spencer, to start his great work in the last century. It contains the radical and essential difference between the scientific analysis which confines itself to experimental and material verification, and ignores the philosophical proof, which involves consistency with all other departments of knowledge. The two methods are radically and essentially distinct. Mr. Vershoyle does not view the electron "as the unit charge of electricity, but it is now the ultimate particle of matter, and therefore a subject for further definition," . . . "and all recognised electrical phenomena become definitely referable to specific motions of the ultimate material particles." (p. 17.) This brings us into all the complexities of wave-motion.

But preceding his general summary, Mr. Verschoyle introduces another highly debateable element—Intelligent Space-Time—which "is not the present-day space-time of the mathematician." And he adds that the difficulty of bringing direction and intelligence into the picture may

be solved by the gyration-principle.

Our own view, crudely put, is that at the temperature of the "blue" stars the hydrogen atoms were formed, giving rise to the atomic material world and the Newtonian laws. This was directed by Intelligence, which is interior to energy, as energy is interior to matter. This may be a distinction without a difference, but it enables us to study the atomic, the ultra-atomic and the spiritual directive aspects of the Cosmic system separately; and to recognise all different species as produced by Directive Mind. This includes Man, whose evolution is directed to the production of a spiritual being. "The world consists not only of electrons and radiations but also of souls and aspirations. Beauty and Holiness are as much aspects of Nature as Energy and Entropy." (General Smuts Address to Brit. Assocn.).

We can, however, agree in the main with his summary. "Not living matter alone, but all material bodies, regardless of size and function, are subject to a cycle of existence—a life-cycle. After a life-span of moments or millions of years, every such body passes from material into immaterial existence; the atom into heat and light; the human being into a phase that continues; and the whole material universe into an immaterial universe—the summation of all experience and existence and the final aim of creation. We see the whole mechanism started into being by Thought or light, and the long-past morning of creation in the first fall of electrons through illimitable space." (p. 101.) We would only ask, Whose thought? S. DE B.

"The Extension of Consciousness."

By C. W. Olliver, B.A., B.Sc., E.S.E. (Paris). Rider & Co. 15s. net. This "Introduction to the study of Metapsychology" is a book on the same lines as M. René Sudre's volume on the same subject, which was reviewed in our issue of July, 1926. It takes the same ground that Spiritualism is unnecessary, and refers all phenomena to the human subject.

This has been replied to by Signor Bozzano in his book "Animism and Spiritism "—(Stockwell & Co., 29, Ludgate Hill, E.C.4, 5s.)—at length and very ably, and may be summed up in one sentence: Animism and Spiritualism are a double aspect of a single cause, which is the human spirit in its dual phase of incarnate and discarnate existence." We shall therefore not repeat the arguments there put forward. With one remark of the present author we cordially agree. He says that the title of Professor Richet's work, "A Treatise on Metapsychology," was weakly translated into English as "Thirty Years of Psychical Research." As the translator of that excellent work, I may say that this latter title was forced on me by the publishers, submitted to Professor Richet, and passed by him under protest.

In a certain sense the more extended consciousness is what we all hope for-the consciousness which is aware of the secret of life, the development of the universe, and the future of mankind.

If there were a regular and progressive improvement; if sons had invariably a higher morality, keener intelligence, better manners, and more beautiful forms than their fathers, we might see the operation of that Evolution we so freely talk of and so very little understand. One advantage they have over their fathers—that, thanks to the many mechanical inventions in daily use, they have begun to realise that every effect has a definite and specific cause which is within human control.

This book attempts to apply this to Metapsychology:—
"Extension of consciousness is the only true means of extending our knowledge and power, a purpose no tool or mechanism can ever achieve. The true object of life, of evolution, has always been the extension of consciousness. It is the very force behind evolution; it is at once a purpose and an object. Every man makes his own eyes: indeed the embryologists have actually caught him doing it. But what about the very evident purpose that prompted him to do it?" (p. 266.)

What, then, is this extension, and how are we to secure it? Our author would seem to imply that it is by developing Richet's sixth

sense—Cryptesthesia.

That Cryptesthesia exists we have no sort of doubt. It is summed up in Bozzano's phrase, which we have quoted above. But it does not cover the whole ground. Mr. Olliver says (p. 208):—

"The spiritualist doctrine explains the facts of metapsychology by assuming that the phenomena are not under human control, but are

produced through the intermediary of mediums or others, by spirits, or more exactly, by the spirits of the dead. In other words, the doctrine is that of the Survival of Human Personality after death. I am personally very averse to this doctrine, not because I think it is necessarily wrong, but because it is based on emotional and not on scientific considerations."

This is where we join issue with him. Spiritualistic inferences (not doctrine) are based on facts of much wider extent than cryptesthesia. and spiritualists do not refer all metapsychological facts to spirits, but

only such as Animistic theories do not cover.

"CONFESSIONS."

Memoirs of a Modern Seer. By "Cheiro" (Count Louis Hamon). Published by Nason Jarrolds. 18s. net.

The outstanding name in Palmistry for the popular mind is undoubtedly that of "Cheiro." Who has not heard of his interviews with King Edward, with Leopold of Belgium, with the Czar, with Kitchener, Stanley, Chamberlain, Gladstone, Mark Twain, Lord Russell of Killowen, Marshall Hall, and other famous people of the pre-war period who desired to see this man to whom their past sometimes seemed an open book, and who could even on occasions predict the

future and see his predictions justified?

The scattered fragments of his experiences are gathered together in this volume, and we have a connected view of a remarkable life, dominated from boyhood by a determination to devote himself to a study of the lines of the human hand. Happily some education was secured, and this and a distinguished appearance made him welcome in many circles and secured a society clientele which opened doors to the highest patronage in practically every capital in Europe. The East, too, contributed to his education in early life. When he was quite poor and friendless instruction came his way from a group of occulists, who taught him the value of astrology and numerology. A fine gift of clairvoyance added to these and to his intensive study of the hand, gave him a master grip in his readings. Those who have read "Cheiro's" "True Ghost Stories" know how often he was sought for in strange psychic cases, and gave help with a wise understanding of these matters.

In an introduction to this volume, Major Cross, an engineer who has worked in and written of Thibet, says that Cheiro is regarded there by occult students as a master in his own line, who regard his as the reincarnation of an "old soul," "one of those whose many reincarnations had taught him the lessons of humanity. How else could be have taken up a study that for long ages had been downtrodden and despised and made of it the key to unlock the hearts of kings?" "I, personally," says Mr. Cross, "know of cases where wrecks of humanity left his presence with renewed purpose to begin again the battle of

life."

Few of us can realise what the spectacular and financial temptations of such a gift as that of "Cheiro" involved. These are hinted at in this volume, but throughout we see that he recognised real responsibility for the right use of his gifts, which not only served his own needs but those of a mass of humanity seeking for light an life's pathway. A "will of the wisp" we may think, but sufficient to startle and impress many, as the numerous personal letters addressed to the seer testify. The reader will enjoy every page of this unusual book.

B. McKenzie.

"ACROSS LAPLAND."

By Olive Murray Chapman. John Lane. The Bodley Head. 15s.

When the author of this fascinating book suggested a journey into the heart of Finmark in the depth of winter, she was told it was "Not a journey, but an adventure!" And that made her determination con-

The result is an unique travel book. Stockholm and Oslo laughed when she asked for assistance for her expedition, and she laughed in reply, and got beyond them to the Norwegian official in charge of the Lapps in the district she meant to cross.

Her first great objective was Bossekop, because to that big trading village the Lapps travel in hundreds to the Easter market from all over the interior, bringing their furs to barter. By way of Hammerfest and then on to Alta by way of the Fjord. Even there she might be said to have still a bowing acquaintance with civilisation; but then came the plunge, heralded by a blinding snowstorm, into one of the emptiest spaces of the world, in bitterest iron cold, in the depths of winter!

As a reward she brings back an absolutely interesting account of unknown races. Not only in words, but in her charming paintings,

reproduced in colour, of the lovely places and strange peoples.

Not only that, but by some marvel of good luck or protection from beyond this world, she got a most excellent cinematograph film of her travels. Only those who know the technical difficulties of cinematography under such circumstances can realise the value of this particular record which Olive Murray Chapman uses to illustrate her book and her lectures on her journey.

The author is well-known in the Psychic world for her knowledge of the subject and her power to speak on it, and it is not surprising to find

she gives much space in her volume to the primitive beliefs and superstitions, and the enormously interesting forms of clairvoyance and
psychometry as practised by these isolated people.

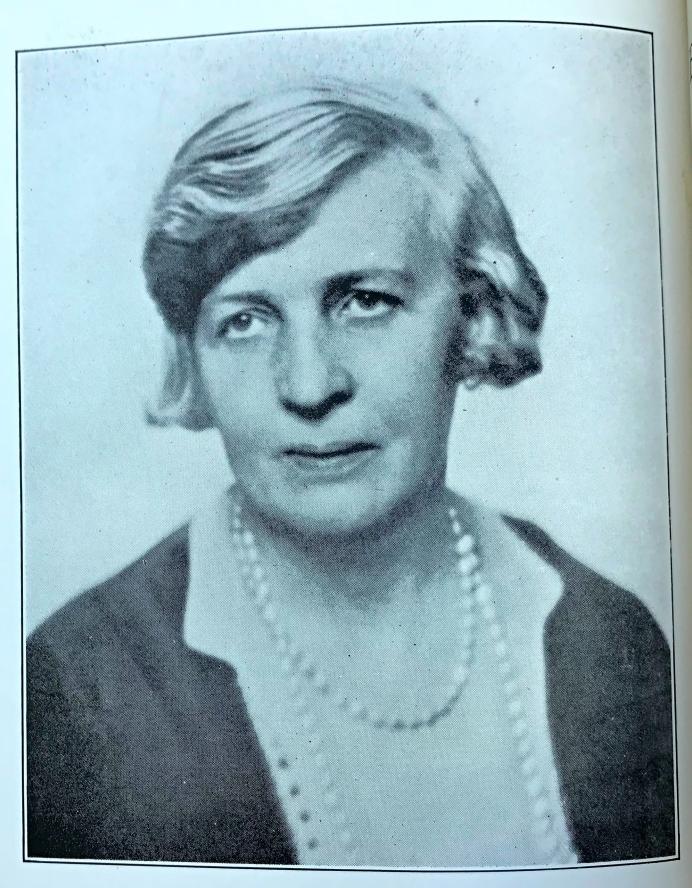
Marriage, birth and death customs she links up with the fusion of
Pagan and Christian beliefs, dominated by, naturally, Sun worship in
old days. Now that Christianity dominates, it takes on, very often,
the primitive forms of religious hysteria that we can recognise as still
existent in survival meetings and orgies of "Conversion." Her account of certain religious meetings, which she frankly admits, dazed and shook her, are again of great value to the student.

The author pressed on further and further into the interior of this country of Norwegian Lapland. She reached Karasjok, and Kautokeino, and Karesaundo and other places with names that sing of far-off distances. Always passing near danger, sometimes touching it.

Lost in a blizzard and reaching a rest-hut only just in time; marooned there helpless for days; sleeping out in the snow in her bag, eating when she was lucky; going short of food and shelter with equal calmness, she travelled behind her reindeer across that desolate country and enjoyed it!

The beauty of the pictures she painted for this volume and the mass of photographs of customs and incidents—to the number of over seventy -make this a book to devour and then to set on your nearest shelf so that you may reach out to it, again and again, and dip into its delights.

N. T-G.



MISS ESTELLE W. STEAD
"W. T. Stead" Library and Bureau

Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

Editor: STANLEY DE BRATH, M.I.C.E.

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VOL. XI

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EDITORIAL NOTES

In order to find room for Dr. Glen Hamilton's supremely interesting articles, some changes have been made in the usual make-up for this issue. Dr. Glen Hamilton and his group of Canadian experimenters are so rigidly scientific in their procedure that their work merits the very closest attention from all persons who are anxious to penetrate the as yet unsolved mystery of the connection between mental and physical phenomena.

It should be remembered that all these quasi-physical phenomena do not depend on Dr. Glen Hamilton, his group, and his five mediums alone, but on the presence of invisible personalities who are obviously the prime movers of the facts recorded by the cameras. The connection between the unseen persons and the phenomena produced, including the partial failures, is the main point of interest. The recorded facts are of value from the scientific point of view as evidencing these persons; but their main purpose is not to show marvels, nor even to stimulate investigation, but to lead to incontrovertible evidence that the facts proceed from an actually existing spiritual world.

This "spiritual world" does not mean one removed from our world of matter, but one in which the mental forces—the building power of Thought—is more powerful than in our earthly experience. Its inhabitants may have in some sense even less spirituality than some of us here, but they are operating with forces of which we on earth are still ignorant. It is for us to draw the inferences for which they provide the basis.

EDITOR.

"KATIE KING" MANIFESTATIONS IN THE MARY M. EXPERIMENTS

- I. New Personalities.
- II. THE BUILDING OF THE SHIP.
- III. THE KATIE HEAD AND VEIL PHENOMENON.

T

Mention has been made in a previous article of the auxiliary medium X and the scientific value of this mediumship as exemplified by the trance control X-Walter in connection with the appearance and registration of several teleplasmic masses secured with the medium Mary M and group toward the close of 1929. As early in 1928 we had watched the establishment of the Mary-Walter trance control, in 1929 the establishment of the X-Walter mentioned above, and in the same year the incoming of the Mercedes-Lucy trance control, so in February and March of 1930 we were to watch with considerable interest the establishment of still another important mediumistic personality, the X-John King, an unseen director who appeared, we were to find later, to play an important part in the so-called Katie King manifestations which form the subject of this report. The main events in this new X invasion were as follows.

John King appears

At a sitting held on February 16th, Lucy, speaking through the medium Mercedes (a second auxiliary medium at this time beginning to play a prominent part in the various teleplasmic experiments) made the claim that a pirate had come into our midst. Through X, in a state of light trance at this same sitting, the alleged pirate spoke of his "ruffian barque" and the "land which he held for the King."

On February 22nd the pirate, or the Captain as he was now designated, again spoke through X claiming that he was present for the purpose of helping in the production of the materialized form,* said by the controls to be imminent;

^{*} The materialization phenomenon here referred to is that known as the "Lucy" phenomenon photographed on March 10th, 1930, under experimental conditions of extreme rigour. It took the form of the outline of a woman seated on a chair to the left of the medium Mary M., its upper section revealing a face of more than ordinary beauty. (See Psy. Sci., Oct., 1932.)

that he himself had great power in these things; and that he knew what could be done. He also hinted that the day might come when we would see that which was "not meant for mortals." He refused to give his name and we were warned not to ask. It would, he said, be revealed in due time.

On March 2nd, Lucy again spoke of the Captain, begged us to keep him and said something about a new field of work which was to open up and that with his help there was no end to the work which might be done. A week later she made the still more definite prediction that between them, that is, between Walter and this new control, phenomena would be produced which the world would call miracles. One week later the Captain gave his name as John King but asked that his medium for the present be kept in ignorance of this fact.

That the John King of the 'seventies and 'eighties claimed to be "the bold and bad Sir Henry Morgan," the buccaneer, I need scarcely remind those readers acquainted with the history of early researches in this field. Without directly saying so the X-John King made the same claim and presently both he and the Mary M.-Walter were deep in the pretence that they were once more aboard Sir Henry's ship and once more among his fierce and bloodthirsty crew. They hinted that the purpose back of this curious by-play was a psychological one, a phase of control phenomena which I shall refer to later.

The dialogue arising out of the play-acting was, I may say, often both humorous and clever. There were times, too, when their utterances, especially John's, took on a literary quality of no mean order, sometimes also revealing a tone of deep seriousness which seemed to have its roots in something more than mere play-acting. As an example of the latter I will give two excerpts from the sitting reports of this period, the first being taken from the report of March 16th; the second from that of March 23rd.

Walter: "Every ounce of canvas."

sider.

John: "I like to hear her strain, the creaking of the wood. You haven't been to sea like this. This is the real life. What does it matter what your men are like, a ship's a ship! They were a scurvy crew of ruffians! But God! I tell you—the ship! the love of the sea! you don't know

what it means! Do you feel the helm go down and the ship come up? And at night in the dark with the stars and the splash, splash, sailing, sailing. Why was it that the King should honour me? . . . That mastery that comes however rough a man may be, that knowledge of eternity that is born and bred and rises from the sea! Those ruffians—they did not feel that; did not know that. What was it to them? Something to spit into. And the mystery of men—and what came to me from eternity. And because I felt these things in my heart I was not as they were. Think what you like, know what you will, God rises from the sea. The sky about you, the water underneath—in the presence of God—there a man was at peace. That is what I felt.

"The ship was mine—so strong. Which of you would not go backwards and see things as I saw them with the first light upon them, with the first light upon me, with the dawn breaking in the land. And I stood alone upon that deck and I raised my arms to God. . . . I felt Him there. 'To Heaven be the praise' I said. . . . I was conscious that all was to me and I was all—the sun and the sea, the spray, the birds and those trees floating. They were all a part and I was a part of that morning. What would that moment of that morning be without me, without the mind! All, all was part of one moment, to-night, together. . . . It was an inkling, part and all; an inkling of where I stood in eternity. Isn't that a proud boast? I was part of the beauty of that morning."

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The "Ship" to be made Objective

There appeared to be still other purposes back of this masquerade as John called it, this evoking of past memories, this holding before them the idea of a sailing ship: Walter began to talk of another ship—a real ship which he was going to build and bring objectively before us. "It will be my ship that they will give you." This to us. To John: "You will set your ship and I will model mine from yours." Presently also he began to issue instructions and to indicate still more clearly what his plans for the future were. His words in this regard (spoken at the sitting of February 19th) now seem to

contain an extraordinarily accurate forecast of what was to come three months later, were as follows:

"Listen folks, I don't want Dawn (Mary M.)* to go into the cabinet. I want her outside at the right side. There is something going on and I want you to leave things just as they are. I am building something on the table and I don't want it disturbed. I don't want you to touch the cabinet especially the top. We are just trying an experiment. . . . Something in mid-air; I must have strong invisible supports."

For all their poetic and mystic quality, John's words presently began to indicate that he too had in mind some such phenomenon as Walter had indicated: "We will take that ship and bring it into port. Do you think that is only a ship on the table? That is a real ship got out of the ages. We called the ship out of the infinite around us. The ship came sailing and as it came it got smaller and smaller until it rested in time and space. The ship is as large and as small to-day as you see it," he said on one occasion, February 23rd, to be exact. His reference to bringing the ship into port and into time and space on the table make this clear. At the same sitting Walter remarked that he was glad that John had been able to tell us something about himself and that he, Walter, was going to try and give us a picture of John's ship when the latter "had it set and all going." John therefore appeared not only to have knowledge of Walter's unique project but also to be his co-worker.

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But these promises and forecasts as to the nature of the physical manifestation presently to appear before the eyes of the cameras were not all the trance control phenomena we were called upon to witness at this time. We were to see the establishment of still another extremely interesting control personality, this time through the trance state of the medium

^{*}Some months previous to this time, at the opening of the autumn experiments of 1929, the controls had given Mary M. the séance name of "Dawn," meaning they said, the "beginning of a new day in psychical revelations." While not taking this prediction too seriously, we proceeded from that time to use this name as requested. They also named one of the auxiliaries "Mercedes," the medium figuring in the Lucy experiments and also mentioned under this name from time to time in the present article.

Mercedes: I refer now to the unexpected and dramatic appearance of a directing personality claiming to be John King's daughter.

John's Daughter

On the same date (March 23rd) that Walter and John made their daring predictions as to the coming of an unseen ship into time and space, X moving about the circle seemingly under the control of the alleged John, stopped in front of the medium Mercedes and with somewhat dramatic suddenness informed her that she would have an important part to play in the new work which lay ahead of us—just how important, I may say, we were to realize some eight months later. Following this Mercedes passed into trance and presently a voice which did not appear to be that of her usual control, Lucy, was heard speaking. The report covering this incident is of interest:

Walter (through Mary M.): "Who is this girl?"

John (through X): "Speak! Tell them who you are.

This (referring to Mercedes) is a fragile vessel but strong enough."

Voice (through Mercedes): "I am the daughter of your friend. I am pleased to know that I am brought here with the consent of all. I do not know you very well but I have been here many times. I come often. Shall I speak more, Captain, or shall I go?"

John: "Go now."

She predicts the Coming of the Ship

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One week after the above incident the alleged daughter appeared a second time through the same channel, the medium Mercedes in a state of trance. Like the senior controls, Walter and John, she also began to tell us what was about to happen in the way of a visible manifestation. "Shall I tell you," speaking to the members of the group, "what we are going to do? We are going to give you a picture of a ship! They are building it under instructions from our friend Walter." She also stated that Walter was going to suspend the ship in mid-air—a statement which I ask the reader to hold carefully in mind.

The Daughter's Name Disclosed

Using the three mediums, Mary M., X and Mercedes simultaneously, the directing intelligences also on this date appeared to set the stage so to speak for the revealing of the daughter's identity and the disclosing of certain facts regarding her appearance and apparel. On this occasion also came the first hint as to what was to be the nature of the second undertaking to be entered upon by this new triumvirate of invisibles.

The Daughter: "I see it! Beautiful! What could be fairer! I am on the deck watching the sun rise out of the water. Nothing could be fairer. We will go to sea again and live the scenes of the past again."

Dawn (who is normal): "I see a lady in the cabinet."

John: "You see the form of Katie there."

The Daughter: "My father can do what he will with me."

John: "Let her see you. Remove that veil from your face."

Dawn: "Yes, I see her."

John: "Speak quickly. Describe her."

Dawn: "She has a long face. It is very bright."

John: "Do you see her lamp?"

Dawn: "She is very bright, like silver."

John: "Your eyes are not used to that transfiguration."

The Daughter: "You will see it plainer. I will show my face so that you can see. They are patient. They will wait."

(Excerpt from sitting notes of March 30th.)

From the foregoing then, a fairly full report I may say, regarding the two new trance personalities encountered in the spring of 1930 in the course of further experiments with the teleplasmic medium, Mary M. and auxiliary group of mediums and sitters, what are the two main facts which emerge and demand our attention? In my opinion they are these:

(a) That the leading trance directors planned to produce in the air, probably near the top of the cabinet at the back, the model of a sailing ship constructed by means of the mystery

substance teleplasm, and

2e1 10 to

(b) That the new Mercedes control calling herself Katie King would in the not too distant future become visible. How successfully these two mediumistic projects were carried out I shall now endeavour to disclose as briefly as possible.

II

THE BUILDING OF THE SHIP

At the sixth sitting (April 13th) devoted apparently exclusively to the building of John's invisible boat, the controls made the claim that their model was nearly ready. On April 20th the X-John had this to say: "My friends, my ship is built with help from this jester here and this girl. You may make your representation of my ship any time you desire. Give notice to your friend who understands these things. I am too vehement, but I have fought to hold a captive (his medium). He (Walter) is of great understanding in these things."

On April 24th, in addition to lights and bell-ringing which occurred under conditions which left no room for doubt as to their supernormal nature, the three controls gave us to understand that the ship-model was not only completed but had been removed from the table and placed on the back wall of the cabinet. How extremely important this piece of alleged information was we were to realize some weeks later.

At the tenth sitting, that of May 28th, came the first visible manifestation of the materializing substance obtained for over two months, five small patches of teleplasm, the "sails," high on the cabinet wall at the back. A "wash-out" Walter called it. He said, however, that he would put the ship on the sea if it was the last thing he did. A week later the ship, badly damaged, "came into port." Before examining this product, surely one of the most unusual in the history of metapsychic research, it will be necessary to glance briefly at the more definitely experimental side of the question.

Rigorous Conditions

In the first place we had prepared for the coming of this particular manifestation with the greatest possible care, fully realizing that should the operating controls succeed in their projected undertaking, that of producing a teleplasmic mass plainly imitating the outlines of a sailing ship, it would be necessary to show such a product to be unquestionably a supernormal one.

To this end we placed the concluding experiments under the surveillance of an outside scrutineer, Dr. Wm. Creighton, a physician of standing and a man highly respected for his sound judgment and integrity of character. His signed statement in this connection is as follows:

To Whom It May Concern:

During the months from April 30th to June 4th, 1930, I attended nine sittings at the home of Dr. T. G. Hamilton. During this time I was in full charge of the séance room. Each evening I

(a) broke the seal and entered the room first.

(b) inspected the room for any article which might have been used by the medium to produce false phenomena.

(c) inspected all the clothing of the gentlemen sitters and Mrs. Creighton inspected all the clothing of the lady sitters, including that of the mediums, to ascertain if they were carrying anything on their persons to produce the phenomena which occurred and were photographed.

(d) My wife, Mrs. Creighton, also acted as "outside" guard; that is, after the sitting commenced she locked the door of the séance room on the outside and retained the key

during the whole time the sitting was in progress.

(e) I held the medium's right hand and sat on her right side during the sitting and during the taking of the photographs. It was impossible for her to reach the object photographed.

(f) After each sitting and after the sitters had left the room I again examined the room, double-locked the door and sealed it. I am satisfied that there was nothing taken into the room during that period which could have been used by the sitters or the medium to produce the phenomena which appeared.

WM. CREIGHTON, M.D.

The Wreck of the Hesperus

Owing to some evidence of indecision (a very unusual thing with the Mary M-Walter) in the giving of the flash signal (four blows of the medium's hand on the cabinet wall, the flash to be exploded on the fourth) there had been a delay of what perhaps was several seconds in the taking of the photographs, a delay however which Walter appeared to regard as an exceedingly harmful one. He appeared to be heart broken at

the outcome of their weeks of preparation. Vehemently he voiced his great disappointment. Nevertheless his words were found later to embody and show forth his remarkably exact knowledge as to what had happened, and what therefore we would find on the plates when they were developed. His more important utterances, spoken immediately after the flash, were these:

"Oh, my God, what has happened? It's fallen down! The ship's mast fell down! You didn't fire quick enough. You have got a queer looking animal for a ship. It had almost gone. Have I ever given you a signal before? You've got the bottom and a bit of sail. You can tell them that it is the 'Wreck of the Hesperus.' The ribs are sticking out; it's a failure for Walter and I've never failed before. He (John) put in the ribs and I had to cover them with ectoplasm. All gone! I've got to try again!"

Later in the same sitting he said that we would find the mass to be from 15 to 20 inches long; to be placed, not in the centre of the cabinet but a little nearer to John's side and to be I or 2 inches from the top and about 3 inches out from the back wall.

What the Cameras showed

Examining the teleplasmic structure of June 4th by means of the records left by the various cameras, the Wide-Angle, the Portrait, the Stereoscopic, etc., prints from the first two being presented in plate 2, it will be found that the lower part of the mass is formed to imitate the outline of the hull of a boat. Crude though it is, this outline is unmistakable.

In the upper section this imitative process is, if anything, still more apparent, no less than nine distinct and apparently separate pieces of teleplasm being so shaped and arranged as to represent the sails of the boat. This also is unmistakable.

Looking still more closely, aided by magnification, it will be seen that these sail-patches are apparently supported by a framework of some kind. Sticking out from these sail-patches may also be observed a number of stiff, fine, bone-like structures undoubtedly modified teleplasm probably functioning as further supports.

Still other imitative features may be discovered in the

so-called boat. Viewing the mass by means of the stereoscopic cameras (two were used on this occasion) the hull is found to be, not flat as the ordinary lenses would lead one to believe, but three-dimensioned. That is, the hull is seen to have sides and a cavity very like a small flattened basket. The stereoscopic cameras show too that the sail part of the mass has fallen forward some six or seven inches; is, in fact, in the act of crumpling up, thus confirming the control's statement that the mast had fallen. The whole ship is also seen to stand several inches out from the wall of the cabinet as had been foretold.

In the matter of the ship's size, Mary M.-Walter was likewise extraordinarily accurate, the mass at its widest part measuring 18½ inches, a dimension which comes very close to his "from 15 to 20 inches." In the matter of its distance from the top he was slightly in error, measurements showing it to be, not one or two inches, but more like four inches from the top down to the tip of the uppermost sail.

The big thing, however, is the fact that he was aware that it occupied the position it did—near the top of the cabinet, at the back, as he himself seventy-seven days before had hinted it would, and as he, Katie and John had definitely stated it would, forty-one days previously. More conclusive evidence of foreknowledge on the part of directing unseen personalities than this Walter-John-Katie forecast it would be difficult to imagine.

Curiously enough, even the fact that it would be found to be resting in mid-air was, it will be recalled, likewise foretold by these amazingly knowing supernormal operators.

The reader will in his scrutiny of plate 2 also have observed the teleplasmic cord attaching the ship-mass to the wall behind. This is a unique and extremely interesting disclosure. As we have already seen that the ship stands practically in mid-air we cannot suppose this attachment to be acting simply as a support against the pull of gravity. One is inclined rather to surmise that, like the bell-cords in the case of the supernormally ringing bell, it is used to transmit energy of some kind; the energy in this case being in some mysterious way stored within the wood of the cabinet. There are, I may say, many facts in connection with these experiments which have come under

our observation from time to time which lead one to believe that this is so. This assumption is also in line with a statement made by the control—namely, that the boat was held in position by "deflected energy" a claim which, to say the least, opens up some very interesting conjectures.

End Results

The three controls then, Mercedes-Katie, X-John and Mary M-Walter had succeeded in producing what they had promised to produce, namely a representation by means of the materializing substance teleplasm, of the model of a sailing ship, a mechanical product pure and simple and one which could not by any chance have arisen solely by means of the abnormal biological processes of the medium or mediums alone. No matter how great we may conceive the unknown powers of the human organism to be, we cannot conceive of it giving rise to an objective mass showing purposive mechanistic construction such as that disclosed in the ship teleplasm of June 4th. We are forced to conclude that the supernormal personalities in this case (by some means as yet unknown to us) so manipulated or otherwise influenced the primary materializing substance after it had left the body of the medium, or was otherwise brought into its objective state, as to cause it to represent the idea which they, the unseen directors, had in view, namely the idea of a sailing ship. This conclusion is, I know, directly opposed to the so-called animistic theory which seeks to account for all materialization phenomena on the assumption that they come into being solely by means of the medium's organism. The facts in this case are all against it; not only the clearly established mechanical nature of the formation which the teleplasm has here been made to assume, but the fact that not one but three trance entities manifesting through three mediums, claim to be and appear to be, responsible for its production. With difficulty can one conceive of one medium's subconscious mind so working in conjunction with his or her unknown creative powers as to produce a certain type of mass; but that three unconscious minds should so unite as to create the evidence of the carefully planned and detailed structure of June 4th is, so far as the writer is concerned, a theory too farfetched and illogical to be considered. In other words we but more momentous, that the supernormal beings in this case at any rate, are independent of and external to the medium or mediums through whom and by whom under certain given conditions they function, direct and operate. The Walter-Katie-John ship teleplasm is, therefore, a manifestation of a unique and far-reaching import, and one which well repays, I think, a close and analytical study such as I have here endeavoured briefly to present.

III

THE KATIE HEAD AND VEIL PHENOMENON

It will be recalled that shortly after the Mercedes-Katie had made her unexpected entry as a control in the Mary M. experiments, she made the statement that she would show her face so that we could see it; also that we were patient and would wait, thereby implying that considerable time might elapse before this manifestation could be accomplished. That these predictions were fulfilled the facts which I shall now relate will abundantly show.

At the sitting of May 9th, a time it will also be recalled, when the boat-building activities appeared to be in full swing, this new control again referred to this projected happening, making it clear that we would "see" her as we had seen the other alleged controls, namely, by means of the photographic plates and that again Walter would be the chief master of ceremonies.

In the light of subsequent events it is apparent also that during this first period of the Walter-John-Katie régime, these unseen directors had in view still other happenings in connection with the promised Katie phenomenon. I refer to John's prediction that the medium Mercedes would have a part (see March 23rd extract) and his later statement (two days later), which I mention here for the first time, that she, Mercedes, for Katie's needs must "be as one that had died." That is, he suggested that some time in the future it would be necessary to place Mercedes in a trance state unusually profound. Katie appeared to agree that this was so, and said that when the time

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came her medium was to be placed in a reclining position on a couch of some kind.

Holding these facts in mind we shall now turn to the second series of experiments conducted under the guidance of and in co-operation with the three leading controls—the Mary M.-Walter, the X-John and the Mercedes-Katie, a series which began on September 7th and ended a little over nine weeks later on November 12th, and was made up of eleven sittings.

I shall first trace briefly the main events of the ten preliminary sittings, which as the facts themselves will disclose, apparently led to the extraordinary results which we were to

record at the final experiment.

The Work progresses

At a sitting held on September 7th, the first held following the appearance of a second boat teleplasm, that of August 2nd, Walter suddenly announced that he would build no more ships. "There is," he said, "a great and serious work to be done. We have lit a torch and thrown it out. It will be caught and carried on."

At the same sitting it was seemingly John's place to divulge what this great and serious work was to be. "You will long be aware of Katie's presence before you see her. This is the great work that is before you: you will photograph Katie in her beauty—full form. She will stand among you." Katie asked that a couch be provided for her medium ready to be used at the next experiment.

At the sittings held on September 14th and again on September 19th, Mercedes was placed in a reclining position, as John and Katie had asked. In both instances she appeared to pass into a state of trance much deeper than usual.

John's Second Reference to Katie's Veil

On the latter date mentioned above shortly after the medium Mercedes had apparently become deeply entranced, the senior medium of all, Elizabeth, whose clairvoyant faculties had been repeatedly found to be of more than usual evidential value, claimed that she saw a figure in front of her putting some "white stuff" on its head. Out of this incident came a statement from John containing his second reference to the veil said to be worn by the invisible Katie.

John: "If you are quick enough you may touch her veil."

Elizabeth: "It is cold; it creeps through you."

John: "That is Katie's first materialization. She has drawn from me the power to stand in this room apart from her medium... Katie has appeared to you—not as a vision but in the firstfruits of her immortality."

What the Clairvoyants saw

Several of the more mediumistic sitters also claimed to be able to see Katie's veil. As well they said that she appeared to them to be very beautiful and to have long and abundant hair. That these clairvoyants actually and accurately "saw" something not normally open to view, the final result will shortly disclose to us.

The Mercedes Trance

The fifth sitting in this particular series of experiments took place on October 5th and was an extremely important one. In the first place Walter issued some new instructions. He ordered the couch removed and Mercedes placed instead on three chairs set across the opening of the cabinet. (See plate I.) In the second place he stated that he was going to give us Katie as she was, that is, in her alleged state of spiritual existence. In the third place I was allowed for the first time to examine as thoroughly as was possible under the circumstances, the physiological state of the medium Mercedes as she lay entranced before me. The verbatim record covering this examination is given below:

John: "When Katie is on the couch for five minutes I want the doctor to examine her."

T. G. H. examines the medium Mercedes at the end of the five-minute period. He spoke aloud his findings which are recorded verbatim by the note-taker, John McDonald.

Medical Examination:

"Completely anæsthetic. Jaws rigidly fixed. Eyeball is insensitive. No twingings of the eyelids. No sign of respiration. Pulse about 78. Rigidity at pelvis and knees

absolute. Arms now more limp. Chin still set. Very subdued respiration now noticed. Completely insensible."

Mercedes returns to ordinary trance state at 10.10. At 10.11 John says "She is well." At 10.20 all see a light in the room. Said to be Katie's garment. Katie asks that her medium be not let out of the room until she is in normal state.

Mercedes was again medically examined on October 12th.

Mercedes in trance is placed on bed at 9.40. At 9.41 John
asks Dr. Hamilton to examine her.

Medical Examination:

"Hands cold. Stiffened at the elbows. Lower limbs stiff at the knees and hips. I put the arms in the air and they remain upright. Waxy flexibility. Eyelids and lips tightly closed. Lower reflexes are strong. Medium anæsthetic. Pulse 80-84. At 9.58 limp and raised to a sitting position. Knees still rigid. They are loosening up. Raised to her feet at 10 o'clock."

At 10.5 Katie speaks through Mercedes and says: "You have examined my medium. Are you satisfied that this is a control at work? I wish to make this above suspicion."

T. G. H. admits that there is a great difference between this trance state and any he has previously witnessed.

The Mercedes trance of October 19th and 26th and November 4th, 9th and 12th all revealed exactly the same objective condition—waxy flexibility, anæsthesia of the skin, respiration so subdued as to be imperceptible and a slightly accelerated pulse.

As one would expect the after effects of this profound trance state were much more pronounced than in the case of the ordinary mediumistic trance: The struggle to regain normal consciousness was much more pronounced; hallucinations frequently supervened during the waking stage; the skin felt cold to the touch; the face was pale and showed signs of bodily fatigue for some little time after the trance proper was over. However, given a rest of fifteen minutes or so and some stimulant in the way of food, Mercedes appeared to regain complete equilibrium, mentally and physically, and to be none the worse for her strange experience.

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Alleged Energy Sources

As the experienced researcher in the physical field will be prepared to learn, the unseen operators claimed all this was necessary to the production of the energy required to bring about the objective manifestation of the invisible Katie as promised. As well, they claimed to and appeared to utilize still other forms of energy—that set up by rhythmic muscular movements. These were of two kinds—deep and rapid breathing on the part of the medium X and rapid moving of the arms or feet, usually of the mediums Mary M. and X, but sometimes of the sitters as well. This form of "power building" had been observed in connection with previous Mary M. materialization phenomena, but never so much as in these sittings we are now considering, those held prior to the appearance of the Katie King phenomena of November 12th.

Final Predictions

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On October 28th, two weeks before the concluding experiment, in addition to giving his instructions regarding the procedure he wished us to follow from then on and stating that he was nearly ready, we find Walter, through Dawn, disclosing still further information regarding the exact nature of the promised materialization. His words demand verbatim reporting! "Katie will be behind the centre chair. It is a spirit you are going to photograph. There will be no material body. It is very different from any picture (phenomenon) you have yet had. There will be very little substance. We may get it perhaps in two or three more sittings."

On November 9th he again stated that it was a spiritual entity which we were going to photograph and that we should see her robe which would be an "etherial product." John stated that Katie was exalted above men. Walter asked that we sit in reverence.

What we were led to Expect

Regarding our leading controls as truth-telling intelligences able to communicate fairly clearly through the several channels at their disposal, and thus able to make known to us their plans and expectations, what had we a right to expect in the way of an objective manifestation? Briefly it was this: The

appearance of an impressively beautiful young woman with a long shaped face, long abundant hair, wearing a veil and a bodily garment of some kind and standing well to the front of the cabinet behind the centre chair of the Mercedes bed. Whether we should find (as in the case of the teleplasmic ship) that again the supernormal Katie, the supernormal John and the supernormal Walter definitely possessed exact fore-knowledge as to what could and would be accomplished in regard to revealing objectively the presence of an alleged spiritual being remained to be seen. So far our invisible co-operators—and I have in mind now trance beings such as Stead, Spurgeon, R. L. Stevenson, Walter and others with whom we had been in contact for many years—had made good their word almost one hundred per cent. We waited the final result with extreme interest.

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Progress Report of Sitting of November 12th, 1930. (Slightly abridged.)

According to instructions given at a previous sitting, the members of the group were prepared some twenty minutes before the séance was to commence, the men removing coats, vests and shoes, the women their shoes. Mary M. was disrobed in the presence of Miss Ada Turner who sponged the upper part of her body and reclothed her in a one-piece black sleeveless garment supplied by Mrs. Hamilton. Mercedes removed her outer clothing in the presence of Miss Turner and also put on a sleeveless séance dress.

At 9 p.m. all filed silently into the séance room, in the order of position in the circle: Mary M., W. B. Cooper, Dr. T. G. Hamilton, H. A. Reed, Mrs. Herling, W. E. Hobbs, Miss Ada Turner, H. A. V. Green, Mrs. T. G. Hamilton, Dr. J. A. Hamilton and Mercedes. T. G. H. and Reed opened the cameras.

9.2 the sitting commenced with the singing of two hymns. During the singing, Mercedes who was seated in the centre of one of the three chairs immediately in front of the cabinet, became entranced and gave automatic scripts purporting to be from the W.T.S. group. J. A. H. is on the right side of the cabinet controlling both of Mary M.'s hands. The hands of all members of the circle were linked in chain formation.

9.18 the Walter control manifested saying in a peremptory manner:

"Sing up! Sing up! You're like a lot of fools. Put some life into it! Put some life into it!"

9.25 Dawn was heard moaning; her breathing became very heavy and difficult. "Jingle Bells" was started, one of the sitter-mediums marking the rhythm with heavy stamps.

Walter: "I don't know what's wrong with Katie."

Katie: "Oh, I'm here waiting instructions."

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Walter: "I'm no boss."... My medium's not bad (referring to the difficulties caused by Mary M.'s unwillingness to give more than one night a week) but she's a funny customer. You know, I was at the back of bringing her to-night."

Katie: "Tell our friends she's going to think she was lucky to ever produce these things through the mechanism of her body. I only wish this poor little medium of mine had half the physique."

Walter: "Yes, we'll use her all right. Just sing a little, the power is waning."

Walter: "The parson (Spurgeon) says he wants to know what all this is going to lead to. The parson says you are not to forget the vital part."

T. G. H. "You mean the linking up of psychics with religious teachings?"

Walter: "Yes, the religious side. He's here right now. There's twelve of them here. As a specific request he wants you to sing a little hymn for him."

9.45 Spurgeon's hymn "There is a Fountain filled with Blood" was sung. After the hymn was finished there was a silence broken by Walter saying, "It is harder, friends, than I thought, very much harder. Just place the medium (Mercedes) on her couch, please."

Katie: "I will place her there myself because no one must come in front of her."

9.47 Mercedes, under Katie's influence, was placed in a reclining position on a mattress in front of the cabinet.

Walter: "You know, friends, it would be better if we left it for another night. Oh dear! (apparently speaking to

Katie) Please, can you not come forward? It is going to be very difficult for them to photograph you if you won't come forward. Well, friends, shall we leave it for another night?"

T. G. H. "I'm afraid that's impossible. Dawn says she

won't come again this week."

Walter: "Why should it be impossible? Nothing should be placed before this work! If this goes through and it is not successful I will not reproduce it! There is so much other work that I'll not produce it again. It will be so much better if we could get it another time. It is too faint. She (Katie) must have connection and must be closer to the chair. Well, Victor, what do you say?"

Victor (clairvoyant sitter): "She is very faint."

Walter: "Anna, what say you?"

Anna (clairvoyant sitter): "She is very faint."

Walter: "Katie, what say you?"

Katie: "I do not know. I've done my best. But you know best."

Walter: "Friends, have you ever seen a piece of half-modelled clay? Well, that is what I am about to produce to-night."

Katie: "I do not wish it if it is not perfect."

Walter: "If I could only get her (Katie) forward it would be all right. I wanted this to be quite separate from Dawn. If I tried to link her to Dawn it would mean altogether new work. But I wished to give you one quite separate from the mediums. Look again, please."

Victor said he saw it a little more clearly while Anna said she saw the robes, not the face. Walter said her face was in ectoplasm, and that it could be photographed. Then after a moment or two of silence, as though he were nerving himself to do it, he said: "You'd better take it! Are you ready? One! two! three! fire!"

10.2 the flash was fired.

Walter: "You ve got her face only partly. Oh dear! Oh dear!"

Sitter: "Never mind, Walter, we'll try again."

Walter: "We must build in a different way. . . . I have tried and failed. I will build from the floor. I'm sorry for I thought I would be able to give the full form. We have

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given you a large part of our friend. But we are learning and experimenting; we know nothing, we only think we know."

T. G. H. "What is the height of the face in the picture this time?"

Walter: "It is midway. She is very close to the back wall of the cabinet; possibly three or four inches out from it. She is very beautiful but you do not get her beauty. She is not like me nor like the people we work and associate with. That's why it is so difficult."

Walter then remarked that Katie had come out into the centre of the room and that she could be seen but not photographed. Several clairvoyant sitters said they saw her, notably Victor and Anna. T. G. H. asked Walter if Katie's veil was withdrawn in the photograph. Walter answered: "Yes, to the side."

Katie then spoke up and tried to console Walter for his great disappointment in not getting exactly what he had planned.

Katie: "This is not a failure. Walter has done his best. The conditions were very difficult and no blame is attached to anyone. But if you are willing we will try again. All is not lost. I placed myself in the centre of the room to make up for the disappointment."

10.30 John then spoke, evidently labouring under great excitement: "What is evidence for you dogs? Is it not sufficient that you get one tiny evidence? How much more proof is there if you get the greatest accumulation?"

Katie: "Dear father, I wish you would not be like that, please. We can build again and get something more perfect. Oh, Walter, tell him it was good."

Walter: "The face is ectoplasm and the spirit garments are there. The face is beautiful but in taking the veil from it, it has not shown as plain as it might. The veil is torn and is not quite even."

Katie then arose, bade good-night to her father and to the other members of the group. John and Walter took their departure and after Mercedes had been brought back to her hormal state the sitting was brought to a close.

THE KATIE MANIFESTATION EXAMINED

In the record supplied by the Wide-Angle lens (plate 3) the main general features of the experiment just reported lie open to view: Mercedes in the foreground in the profound state of trance described previously; Mary M. within and to the right of the cabinet with her hands firmly held by one of the experimenters, Mrs. J. A. Hamilton; the face of a beautiful young woman with long wavy hair and a veil showing transversely at the upper and back portion of the cabinet. As the reader will know, this was said to be the long-awaited objective manifestation of the alleged spiritual being, Katie King.

We shall now proceed to examine this extraordinary manifestation as closely as the various camera records here presented will show. In the first place the stereoscopic camera (see plate 4) shows the head-mass to be not only placed transversely but to stand well out from the wall of the cabinet a good three or four inches as the control had foretold. It is therefore like

the teleplasmic ship manifesting in mid-air.

The stereoscopic camera discloses still another extremely important fact, namely, that the wavy, somewhat matted hair which falls so abundantly about the face is three-dimensional, that is, it shows depth, some of the strands being to the front: others lying behind; and all seem to be falling perpendicular, irrespective of the fact that the head is, as I have said, tipped sideways.* In other words the loose and falling hair of Katie is obeying the pull of gravity exactly as would the normal hair of a normal woman in like position. The suspicion that the hair in this case has not been properly "fluffed out," all the strands showing as mentioned above a slightly matted or uncombed appearance, is further borne out by the appearance of the heavy strand of hair which obscures part of Katie's right cheek and eye. Evidently the process, whatever it is, leading to the full disclosure of the face and hair has here in part failed. The trance control it will be recalled appeared to be much concerned on this very point.

The veil is also undoubtedly a three-dimensional product, part of it being spread out on the cabinet wall, part of it being crushed together in a thick mass behind and below the lower

^{*} The crack seen in the cabinet in plate 5 is a vertical one. The angle at which the head is lying may be judged from this.

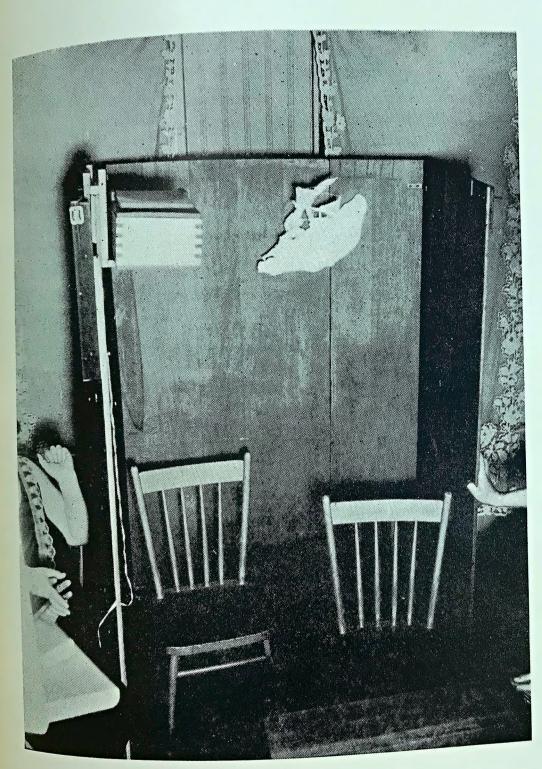


PLATE I. "THE WRECK OF THE HESPERUS"



PLATE 2. "THE WRECK OF THE HESPERUS." (PORTRAIT LENS)



PLATE 3.

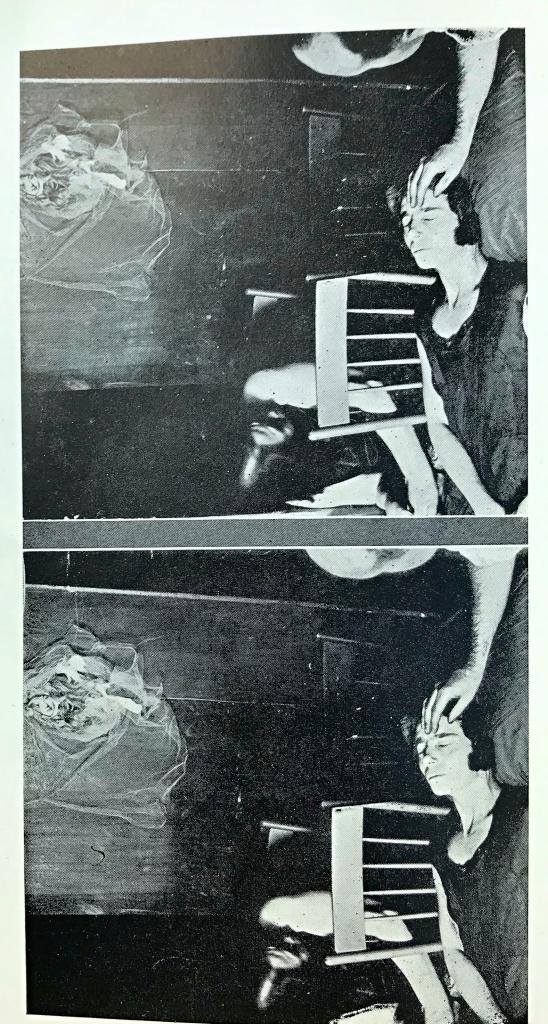


PLATE 4. STEREOSCOPIC VIEW OF " KATIE KING"

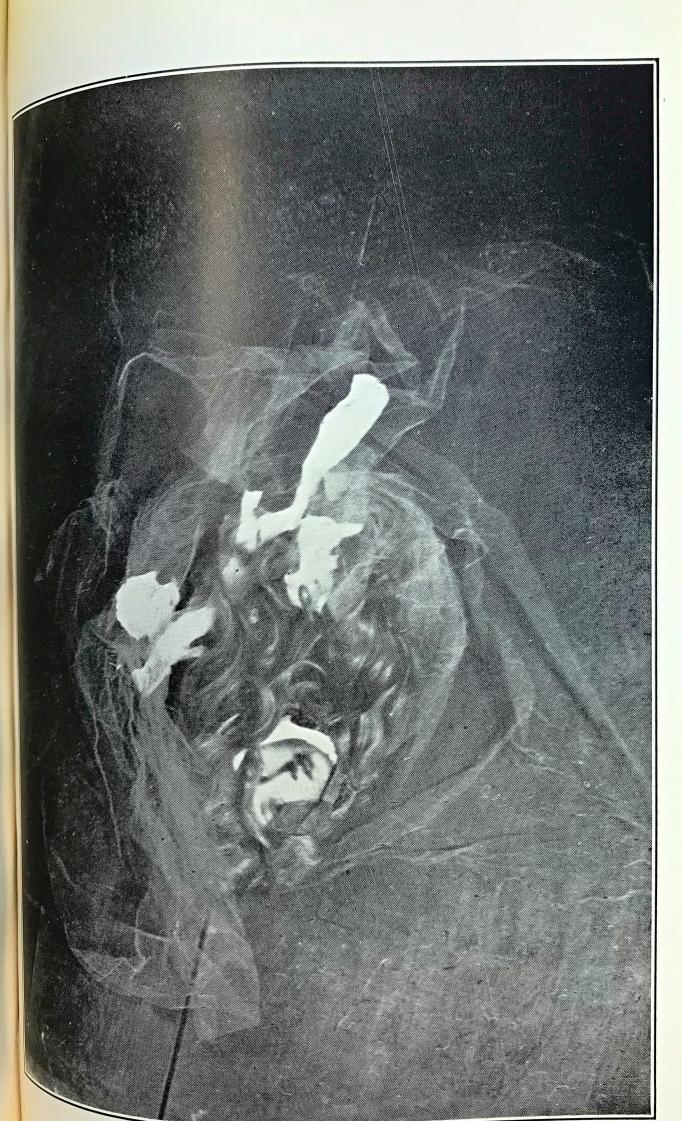
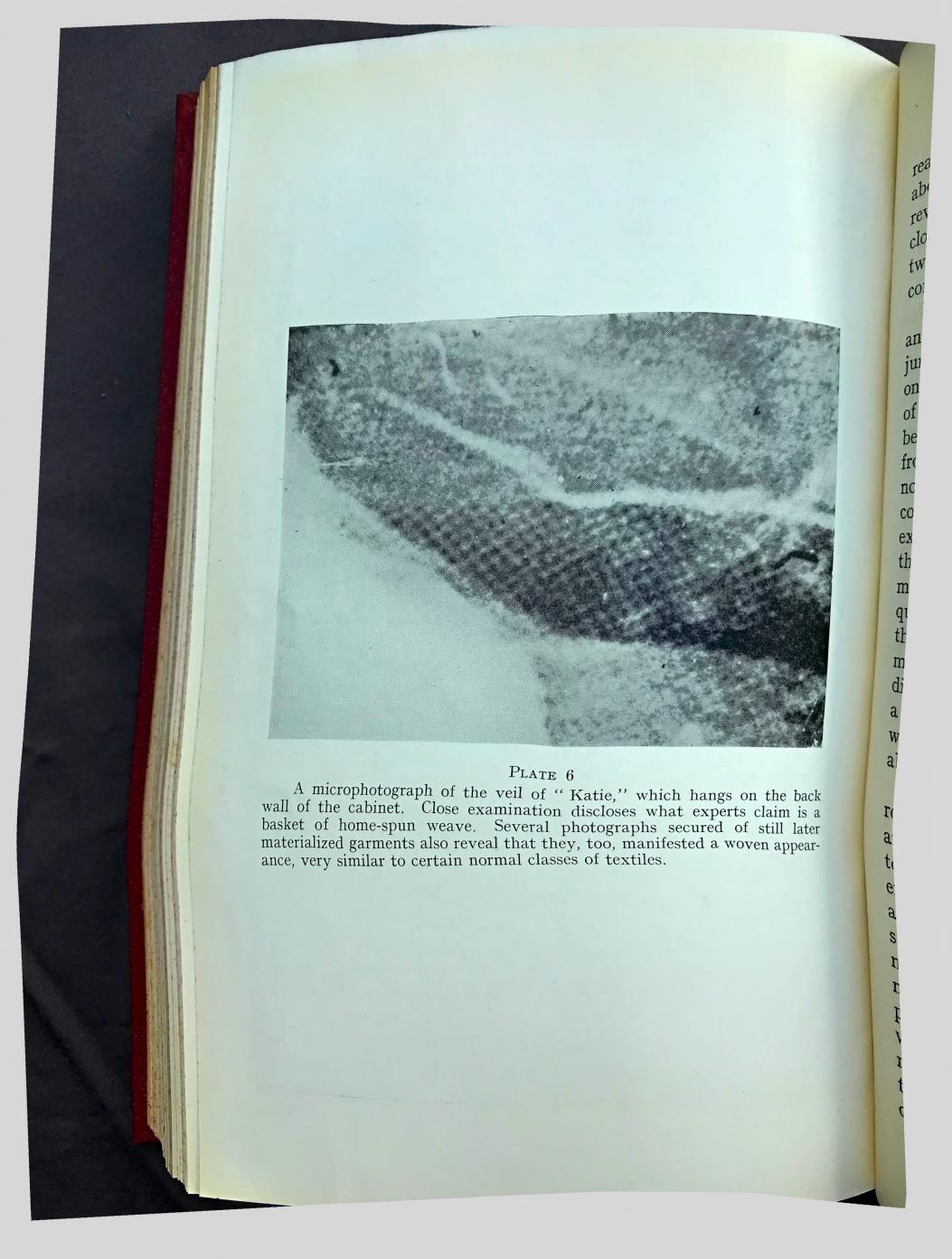


PLATE 5. ENLARGEMENT FROM PLATE 4



reaches of Katie's hair, part of it lying in thick folds over and above the crown of her head as if it had been withdrawn to reveal the face as the Mary M.-Walter had stated toward the close of the sitting. It is seen also to be badly torn in at least two places and to be decidedly unevenly draped. This also the control pointed out previous to the developing of the plates.

In plate 4, a print from Mr. H. A. Reed's camera, we have an excellent view of the various teleplasms appearing in conjunction with this manifestation. These are four in number, one extending like a loose white bandage from below the middle of the chin up the left side of the face, the three others lying below the face in the caught folds of the veil as if torn away from the face and hastily flung aside. The substance it is also noticed has taken on an appearance very like finely woven cotton (see plate 6) an aspect not seen in previous Mary M. experiments. That the Katie face, like the Spurgeon faces, the Lucy face and others, developed behind a shield of the materializing substance is, I think, from these indications, The whole process back of the creation of quite probable. these marvels is, of course, a great and seemingly unfathomable mystery, but the persistence with which the Mary M. face-forms disclose this fact, the fact that they come into being behind a protective covering of teleplasm, gives us at least one hint which may yet lead to a fuller understanding of these inexplicable happenings.

The exquisite beauty of the face speaks for itself—the softly rounded contours of chin and cheeks, the delicacy of the nose and lips, the beautifully moulded eyes and brow, all combine to produce a semblance of physical perfection seldom seen either in everyday life or in the imaginary creations of great artists. Transcending this outward beauty there is, however, still another form of beauty which one can see and sense but not describe—the beauty which appears to arise from the nature of the personality manifesting. We think of the terms purity, sweetness, spiritual development and such-like, but whether these terms meet the needs of the case, each of us must decide for himself. At any rate, we have here a manifestation of extraordinary beauty such as would be extremely difficult to produce from normal sources.

Obviously it is wholly impossible to say whether or not this

Mary M.-Mercedes-Katie King is the same being as the entity appearing in the experiments of Crookes and others. We have the word of the controls in this case that it is so and we have seen how, so far, these controls have repeatedly established the fact that they know whereof they speak. As I have pointed out in preceding examinations of other Mary M. materialization phenomena, we are forced to give these trance directors the status of truth-telling witnesses so far as the actual manifestations go. All we can do then is receive their statement in regard to the identity of the new Katie King personality with respect and attention, and—like the members of a jury carefully weigh the evidence which they place before us. While there are, I may say, some points of similarity to be traced between Katie as photographed by Crookes and Katie as photographed in the Winnipeg experiments, both faces for instances being rather long in formation, the eyes in both being large and luminous, the angle of the jaw in both being rather pronounced, the later Katie is so much younger in appearance, her beauty so much more apparent that it is evident that we cannot use the earlier record of her presence in any way as conclusive proof that there is any connection between the two. Rather we find some data for a comparative basis in Crookes' verbal descriptions of Katie in which he said, it will be remembered, that photography was inadequate to depict the perfect beauty of Katie's face and that "her presence made you feel it would not be idolatry to kneel."

Plainly in the matter of the alleged return of Katie King through the means of teleplasm and other psychic forces, we cannot go outside of the field of probabilities. In the matter of the Katie manifestation being a supernormal product, however, I shall have something to say.

At this point it may be well to pause to say that no doubt there are many who will read these lines who will still say in spite of the exacting conditions under which the mass in question appeared; in spite of the previous many Mary M. teleplasms established on an irrefutable basis of fact; and in spite of the conclusive evidence supplied by such investigators as Crookes, Richet, Geley and others, that such things do happen; that this manifestation of November 12th was pure and unadulterated fraud.

One has only to think what in the main such a belief implies to realize the inadequacy of this theory—collusion between the three mediums; their ability to imagine and enact the rôles of the various trance personalities purporting to appear through them; Mercedes' ability to "put over" repeated simulation of the state of profound trance, which from the medical point of view I know to be impossible; their ability to produce and place in position certain exceedingly complex phenomena while their hands were held or they were otherwise under contact, without being detected either by the adjacent sitter or the eyes of the cameras. All this reduces the supposition of trickery on the part of the mediums to an absurdity. I am as certain that the Katie King phenomenon of November 12th, 1930, was a genuine manifestation of supernormal creative forces and intelligences as I am certain that our human bodies are the product of so-called normal creative forces. The fact that we know next to nothing of the laws operating back of the first is no proof that these things do not exist. Without apology I say that they do.

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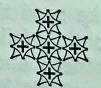
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We have too in addition to the irrefutably established objective manifestations, the trance entities' amazingly detailed foreknowledge of the phenomenon displayed in some cases months before it appeared. In three predictions only did the trance controls fail to make good their word—they failed to manifest Katie's full form; they failed to place the manifestation at the front of the cabinet; and, apart from the showing of the veil, they failed to exhibit Katie's garments. And of these so-called failures, from the point of view of manifesting supernormal knowledge, two of these, the first and third were annulled by the fact that Walter at least showed that he was aware of these things before we were, that is before the photographic plates were developed, this supernormal awareness being fully established by the progress notes of the sitting as Surely metapsychic happenings of this recorded above. nature, these modern examples of the ancient and honourable gift of prophecy, are, in their far-reaching extent, of tremendous import.

And now may I say in closing that I have earnestly endeavoured to present the whole sweep of the Katie phenomena up to this time before the reader in its entirety. I have hidden nothing which in any way appeared to have a bearing on the main problem—the true nature of the unseen intelligences and the obscure mediumistic faculties which appear to bring things into their state of visibility. To serve truth in any capacity is I take it the greatest privilege to which man is heir; and if in these researches of the Winnipeg group we have been enabled to go a little way toward doing so, the knowledge that a sound service has been rendered will provide ample reward for whatever labours we may have expended in this direction.



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THE SCIENCE OF LOVE

By Frederic H. Wood.

"My delight and thy delight Walking, like two angels white, In the gardens of the night:

My desire and thy desire
Twining to a tongue of fire,
Leaping live,* and laughing higher,
Through the everlasting strife
In the mystery of life:

Love, from whom the world begun, Hath the secret of the sun.

> Love can tell, and love alone, Whence the million stars were strewn, Why each atom knows its own, How in spite of woe and death Gay is life, and sweet is breath.

This he taught us, this we knew, Happy in his Science true."

(From a poem by Robert Bridges.)

The student who accepts Survival as proved, soon discovers that the Other World has ideas about love which are different from certain accepted notions here. There is no need to dwell upon the latter. What is called "the grand passion" makes its appeal in various ways familiar to the reader. The world is usually cynical about all efforts to elevate it. When W. T. Stead in the early "nineties" of last century published "Julia's" message, "Your world needs drenching with love," the Press, I remember, was vastly amused. The world will probably be equally amused with our efforts to show that Julia was right. Even our own friends may think us premature, and suggest the time is not yet ripe for such teaching as is embodied in this article. Christ preached it, however, and of late there has been discussion about his motives. The old belief that his ideal of love was purely one of universal sympathy has been supplemented by the view

^{*} Pronounce "live" as in "alive."

that he may have known something of the psychic laws we are rediscovering to-day. The time has now come for us to ascertain how those laws operate, not only in phenomena, but

in our own spiritual development.

Taking spirit-phenomena first, we know that harmony in the circle is essential. A single discordant element may spoil the sitting and neutralise the power. Did Christ understand this law, when he said, "Where two or three are gathered together in my Name"? If so, he was merely stating a scientific axiom which did not necessarily involve either religious or emotional values. Again, The Acts of the Apostles, a book full of psychic evidence, many times employs the phrase "with one accord" to indicate the generating of psychic power. To-day, Freemasons, Quakers, and others understand this "power" resulting from being in "one accord," and respond to it. In séances, of course, it is used for the purpose of psychic manifestations.

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All this is mere platitude to the informed reader. What we do not yet know is the nature of the process whereby this "power" reacts upon the phenomena; and until we discover it by scientific methods, or attain clairvoyance ourselves, we must accept at any rate the statements of trusted spiritguides at their face-value. Those I shall quote in this article are all taken from The Rosemary Records-reports of weekly sittings of a private circle, now running to seventeen volumes and extending over the past five years. The medium, Rosemary, began as an automatic writer. Clairvoyance, partial-trance, clairaudience and psychometry have developed since, and articles on her mediumship have appeared in this and other journals.* After a critical analysis of the Records, I estimate that about 90 per cent. of Rosemary's writing is evidential (i.e., has, in the case of provable tests, met that percentage of confirmation) while her other gifts, including the clairaudience which produced the Language-tests of Ancient Egypt analysed in a recent issue of this journal, are about 95 per cent. evidential in the same way. I mention this merely to show how important—to me at any rate—is the testimony of the Rosemary guides on other matters which by their nature cannot be either verified or disproved.

^{*} See Psychic Science for April, 1931, and October, 1932.

Thus the use of the "power" has been described by Lady Nona, Rosemary's guide, as follows: "There is a light above your heads, large, bowl-shaped, and of pale golden colour. From it are darting sparks of deeper golden shade. It seems to expand and contract, and is never still. Inside is a still brighter light of fire-brilliance, and from this a cord descends

to your heads, and links you up with the light."

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I have sometimes wondered whether this may be the "golden bowl" referred to in Ecclesiastes xii. 6. The ancient seer was probably clairvoyant, and may have understood the psychic significance not only of the "silver cord" severed at death, mentioned in the same paragraph, but also the silver cord and golden bowl formed when a circle meets in perfect harmony. My brother J. D. W. (another spirit-communicator through Rosemary) explained that the bowl sprang "from the fusing together of the auras. Sometimes the light becomes elongated like a pillar, and when the sitting is over it gradually fades away." There is also, writes Lady Nona, "a cord of light which passes from the middle of the medium's body; a cord sensitive to every vibration of emotion." These are common manifestations to spirit-eyes of the phenomenon which provides the "power." It fluctuates according to the harmony of the circle, and affects results.

In the second place, the connection between Light and Love is not a mere poetic symbol. "A spirit which has no love has no light," wrote another communicator. "It languishes in the dark places near the Earth-sphere, or becomes active for evil. Around your world is a thick veil of black, cold thoughts, and we have great difficulty in penetrating it sometimes. But here I find a brilliant light! Now the reason for this is twofold: first, because you have found a medium who does not really belong to your world, for her natural inclinations are all of this side, and I do not know how she bears with material things at all; secondly, the light is generated by harmonious conditions." The writer in this instance was a younger brother (P.W.) who passed over nearly 40 years ago. Lady Nona subsequently endorsed his statement: "Your circle makes a broad beam of light. Goodness and love are light. All evil is darkness. Your light is a light not only for us—your friends—but also for your enemies—no, I ought not to call them that—the poor misguided souls who on our side would sometimes seek to use you to your own hurt. But they cannot do this unless you allow them to do so."

Passing now from the phenomena, let us turn to the teaching of the Rosemary guides on Love in its ethical aspects. My brother J.D.W. puts it forcibly: "Every man needs something to love, if his full manhood is to be developed. If he has nothing and no one, his soul becomes starved. Passionate satisfaction is not the slightest use. The real thing is the opening out of a man's whole spiritual, mental, and physical nature, which only love can bring. And it must be "love-of," not "loved-by," to do that. So many men go through life being loved by their wives, instead of reaching out and doing most of the loving themselves. It is often easier for women when they come here, because so many of them—bless them—have spent all their lives in the service of others; men usually in the service of themselves! The first lesson every soul on your side must learn is that of self-help, selfexpression, and then service."

The lack of love is poignantly drawn by Lady Nona in a remarkable passage of human interest: "I have seen many lonely, broken-hearted old men who have longed bitterly for that which they were never worthy to gain. Passion, in youth, seems all that is necessary; but youth goes so soon, and when middle-age arrives in an empty heart there is nothing but sadness and a desperate loneliness. It soon grows too late for love, and a loveless old age is the saddest thing on Earth. All life seems to have been lived in vain."

Of the physical passion that wrecks so many lives, the guides' teaching is so outspoken that I hesitate to quote it here. On the other hand, a great responsibility rests upon all who offer themselves as channels for spirit-teaching. The Rosemary guides view it seriously, or they would never have written it through a medium so essentially pure-minded as Rosemary, even when she is partially entranced by Lady Nona. "Tiberius," the highest guide of them all, was quite frank: "I could weep, my son, to see how much unhappiness, discontent, and misery some men lay up for the evening years of their lives! It is no use. The domination of the physical

before casting aside the physical husk. Some day men will be anxious for truer guidance, and this must be the basis of your message to them."

Another guide, who wrote that he had "voluntarily worked to reclaim those bog-bound souls who lie in the thick mud, and who cannot withdraw their soiled, spiritual bodies from its clinging filth," was even more emphatic: "Physical passion is a slow, vile poison which may choke the spirit to death and leave nothing but an empty husk living out its physical life, to die eternal death at its burial." Our communicator, who had been contemporary with Nona in ancient Egypt, went on: "We see rival forces at work in your world. Good spirits seek greater freedom for the development of souls. Evil spirits fight for freedom for physical licence. Your world is in great danger."

Another guide of a much later Earth-life wrote: "Many people pass out of your Earth-sphere and never realise true love at all. It only makes it harder for them over here, where we see the awful results of every kind of loose living."

The Rosemary guides, however, draw a sharp distinction between mere passion and true conjugal love. "Such ecstasy," wrote "Tiberius," "when felt in its highest form, is very nearly akin to pure spiritual love."

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They insist on fidelity. "God's law is one man, one woman, and He will have no other," wrote one of them: while another, who had been a physician on this side, wrote his opinion that "God intended men and women to remain quite different in themselves, that the one might be the complement, physically and spiritually, of the other. I know from my wider experience of your side and mine that as long as spirits remain sex-conscious there is only one way for perfect living, and that is to find one's complement, and therein to rest completely Sex-consciousness should not exist outside such conditions, for there it is useless, a perversion, and has nothing of true value in it. I do not despair of seeing even your generation turning once again to a realisation of this." The writer of the foregoing is the spirit-doctor of the Rosemary Circle. Trained at "Bart's"—as he expressed it—Dr. Lyttleton passed over in the later years of last century. Not only has he

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voluntarily attached himself as medical adviser to our circle—and a most efficient one, by the way, in diagnosis and prescription when occasion arises—but the opinions of Dr. Lyttleton on more general matters such as the foregoing, would, I think, command the respect of the medical profession on your side, for whom he has great admiration, and whose progress he watches with great interest.

From the ethical standpoint, Nona's own teaching is perhaps the most important in this article. It bears directly upon the most vital thing in life—the spiritual development of each of us. The power of love to transform and beautify life is universally recognised: but it has seldom been stated so clearly as Lady Nona expressed it: "No power on Earth is so potent, misdirected, and abused. God gives love to everyone. It is His talent, to be developed for the freeing of your other powers. Only a spirit set free by love can truly begin to know life. Earth develops other qualities which endure, such as courage, honesty of purpose, and all the keen exercising of the mind. But without the all-embracing quality of love there can be no true development. All true love—that sweet, clean feeling which is so elevating—is God actually. If people on your side only knew how to utilise that power, they could work miracles."

"Tiberius" added another thought: "Love is such a vital force, and lies at the bottom of creative work of the highest order. Creative artists on your side have always felt the need of it, and in searching for it have often been led away from the path of their highest destiny. Only this very day a young man on your side shot himself because of a great disappointment in love. If only he had waited a little longer, he would have learnt that he had never yet known love as it can be."

The question of sex-relationship on the other side has exercised mankind ever since Christ answered it. (St. Mark xii. 25.) "Earth-ties," wrote one of our communicators, "have no significance here unless their intensity makes them endure. Also, the Scriptures are correct about marriage and being given in marriage." The writer in this case was a family guide of my own. My brother J.D.W. could write even more freely to me through the partially-entranced medium; "There

is no such thing here as sex-function as Earth-people know it. Instead, there is a kind of interchange which is infinitely more beautiful and satisfying. Sex can be sublimated so as to complete an individual, male and female each supplying to the other that necessary complement without which neither is perfect. In creating men and women, God must have thought long past the Earth-sphere. It was not merely to people the world, but to ensure that the essence of the two concerned should grow and blend with each other: and I believe that in the end they do form one spirit."

Nona's teaching bears this out: "The solution of all life is love. It opens the gate to everything. Sexual attraction is often the starting point where two souls begin to walk side by side. God is very wise. We cannot climb alone. I believe that soul-mates eventually blend into one, and thus produce a perfect spirit. This I know—that although long space of time separated my own and myself while we were each working out our own destiny, was it not strange that we should meet again? If it were not for some great purpose,

I think we should have gone our ways."

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Our readers may recall that in the Oct. (1932) issue of this magazine I offered Lady Nona's Egyptian language-tests as evidence of her identity. She has always told us that in Earth-life she was one of the queens of Amenhotep III, a Pharaoh of the XVIIIth Dynasty. I believe her statement, for the Rosemary Records are full of evidence to support it. Whether the reader accepts it or not, her account of her own long sojourn in the Spheres bears out her teaching: "As far as I can remember back, my earliest consciousness after my death was of the sphere next to your world. I was there for along time—so my guides tell me—though my actual memories of it were very dim. I knew very little when I passed on, although I was held to be wise in Egypt." (Nona has elsewhere told us she was a priestess of the Temple of Amen-Ra.) "I had much to unlearn, and I slept for a long time to recover from my grievous hurts. I have lived many lives since, within my remembrance, each one richer and more beautiful than the last, and many of them divided by periods of long sleep. But somewhere—I think it was in the time of the Blue Light— I was told that the moment had come for me to retrace my steps, for my other self was now ready to come along and join me in our path . . . and there I found him (the Pharaoh) and knew him, for he was my other self. From that time we

were joined."

The critic may object that this is "unverifiable matter." So it is, but if Nona's language-tests were evidence of good faith, I see no reason to doubt the rest of her story. It is a moving epic of love that could not die, but fought its way upwards through the ages until it found its mate again, and became one soul. And when she tells us that "in the highest spheres Love and God are known and worshipped as the same," we feel instinctively that here is the rhythm of a mighty tune which rings down the ages and throughout the universe.

There is much more about Love in its varied applications which could be quoted from the *Rosemary Records*, but enough has been given, I hope, to stimulate thought in those readers who want to see Psychic Science come to closer grips with the stern facts of life. Some critics may object to the frankness of some of my quotations dealing with the lower sides of human nature. My answer would be that for a generation which has already developed "sex" to an unhealthy degree in its drama, novels, and cinema-shows, the drastic remedy of equally plain speech from the spirit-world may perhaps be needed.

Other critics will protest that I am trying to turn God into a scientific proposition. Again I should answer that we might do worse in an age which already worships "Science."

Even devout people who believe that "God is Love" sometimes hesitate to accept the logical corollary that "Love is God." As students of this newest, yet oldest and most important of the sciences, we should fail in our duty to those whose instruments we are—perhaps even to Him whose instruments they may be—if we shrank from publishing their teaching because it was at times distasteful, or contrary to certain accepted traditions. If it be false, its falsity will be made manifest; but if it be true, it will stand the test of Time.

[This article is the copyright of Dr. F. H. Wood, Blackpool: but he has no objection to quotations from the Rosemary Records being used elsewhere, provided their source be clearly stated.]

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By The Rev. Leslie J. Belton, B.A., M.Sc.

I

Among the psychical capacities with which human nature, or some part of human nature, is endowed, telepathy is now generally recognised as having a rightful place. The term itself is commonly understood, and that which it defines is almost unanimously acknowledged as proven. While opinions vary as to the frequency and universality of telepathic communication, the evidence in its favour is now so cumulatively strong that no impartial investigator can fail to acknowledge its weight.

For definition, the words of F. W. H. Myers, who first used the term in 1882, still serve. Telepathy is "the communication of impressions of any kind from one mind to another independently of the recognised channels of sense."

It is easier to establish the reality of this extra-sensorial capacity of the human mind than to explain it, i.e., to form and authenticate a theory which shall satisfactorily account for the phenomenon, and disclose the manner and means of its propagation. In the interest of psychical research the first task is clearly to establish the fact of telepathy; by means of frequent experiments to place it on a clearly defined empirical basis, so that the limits and conditions governing its effective use shall become known and understood. Excellent work to this end has been and still is being done. Men like Lodge, Richet, Wasiliewsky, Tischner and Bruch, to name only living investigators, by means of carefully controlled tests, have not only established the fact of telepathic communication but to some extent have defined the conditions favourable to successful transmission. But our knowledge of the process involved is still inadequate and the technique undeveloped. There is a delicate human factor to be reckoned with—a quality of spontaneity which cannot be controlled or cajoled.

Sympathy, desire, interest, confidence, the measure of rapport, these and other factors are of vital importance in influencing the transmission of thought, and are not readily and regularly available for the facilitation of scientific research.

Thus it is that some of the most successful and remarkable cases of telepathic communication have occurred spontaneously, or with persons and groups bound together by sympathy and

a common purpose.

If the first task of psychical research is to establish the fact of telepathy and the conditions favourable to its manifestation, the second is to formulate and test hypotheses in explanation of it. And in this task but little progress has been made. Such theories as there are, remain, and most of them must remain, untested. The student of the subject can proceed only by a process of elimination, rejecting one theory after another as incompatible with the known facts or as highly improbable, until one theory alone remains. And the remaining theory must be pliant enough to allow of reinforcement by the results of further experiments, or be rejected in its turn.

Theories of telepathy may be broadly classed under two heads: physical (or physiologico-physical), and psychical.

The former clearly have an advantage in that they allow of limited experiment and demonstration; indeed a physical theory which fails either to prove itself or at least to find support in experiment is open to serious doubt. Psychical theories, on the other hand, are by their very nature incapable of demonstration. The question is—failing the adequacy of any physical theory to cover the facts—do they even indirectly and circumstantially provide an explanation of occurrences which are inexplicable on demonstrable lines?

All physical theories of telepathy are alike in so far as they assume that transference is effected by means of a vibratory current linking the agent with the percipient. The precise nature of this current and its manner of working are unknown; it is a hypothesis, not a verified fact. Two causes have probably contributed to the adoption and popularity of the vibratory or "brain-wave" theory, as it may be called: the early experiments in so-called animal magnetism and the perfection of wireless telegraphy. So far as the first is concerned there is reason to believe that the mesmeric trance is not, as was once thought, solely induced by suggestion; the theory that an emanation of some sort proceeds from the operator to the subject must not be considered discredited and unworthy of further investigation. If this theory holds

(discussion of it is not within the compass of this present article) support is lent to the supposition that in the waking state also waves or rays, possibly of an electrical nature, may be transmitted from agent to percipient. The rapport existing between operator and subject in the mesmeric experiment may also play a part in certain cases of thought transmission. Experiments of De Rochas, Du Prel and Ochorowicz appear to corroborate this. According to Du Prel, the exteriorisation of Od (Reichenbach), in combination with electrical induction, is capable of effecting rapport between the agent who wills the exteriorisation and the distant percipient. Kotik (Die Emanation der psycho-physischen Energie, 1908) carried out successful experiments in transference with a young girl without contact of any kind; but (and this is noteworthy) as soon as direct contact between himself and the subject was set up through the touch of a hand or even by means of a copper wire, the results were more positively and speedily successful. These reports suggest that both physical and psychical theories are valid in certain cases, but only when the agent and percipient are in close proximity to each other. Indeed E. von Hartmann who interested himself in these matters, was induced to accept two explanations of telepathy: (a) A physico-physiological theory to account for cases of proximate transmission and (b) a psychical theory in explanation of those cases of communication in which the agent and percipient are widely separated.

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However the physical theory is stated—and it is capable of several statements—it is necessary that satisfactory answers be found to the questions: What is it that is emanated? What is the medium through which the alleged waves are carried? and, How are they "picked up"? Or, again, how is it that the waves are endowed with such remarkable selectivity that they flash through space and are unerringly picked up by the precise terminal for which they were designed? This, indeed, constitutes a hitherto insoluble problem for those who hold to a physical theory.

The analogy with wireless is clear. For it is as a kind of mental wireless that the average man regards telepathy; the superficial resemblance is too striking and enticing not to catch his imagination. A book like Upton Sinclair's Mental

Radio serves only to stimulate this belief. An irreproachable account of telepathic communications received by the gifted wife of the author, it is presented under a title which emphasizes and encourages this entirely misleading association of telepathic (and in this book partly clairvoyant) faculty with

wireless telegraphy.

It is not difficult to detect among some of the few serious investigators of this subject a predilection for the physical explanation and perhaps for the reason that this alone is compatible with most current psychological theory. Both psycho-physical parallelism as descriptive of the mind-body relationship and epiphenomenalism* are clearly irreconcilable with a purely psychical theory of thought transmission. Equally at variance with it is the dogma that every manifestation of mind, every mental change without exception, is accompanied by cerebral activity. If it be shown that mind can sometimes act unconsciously at a distance, effect changes in another mind, or obtain precise information of an object not present to the senses, then there is surely strong presumption in favour of the partial or possible independence of certain mental capacities. And it can be so shown. records of psychical research abound in such instances. Thus the vibration theory—however it be named—provides the last resort of those scientists who cling to the parallelistic dogma, that at all costs a physical basis for psychical phenomena must be found. The only alternative to this is to deny or ignore the entire field of the supernormal, an alternative which many psychologists have all too frequently adopted—perhaps unconsciously, in self-defence.

II

The objections which any physical theory of telepathy have to meet may be most usefully set forth seriatim; they constitute a weighty list, and by the process of exclusion point to a psychical theory as the only one compatible with the extant evidence.

(1) On the physical theory it is presumed that waves issuing from the brain of the agent pass through space and impinge

^{*} Both of these theories are now discredited.—ED.

on the brain of the percipient, where they are converted into images and concepts similar to those originating in the brain of the agent. It is legitimate to ask: which is the organ of transmission? Where is this organ situated? Or again, which is the organ of reception? Anatomy provides no answer. Occult tradition, it is true, specifies the pineal gland as playing a part in supernormal faculty. But proof is wanting, and it is difficult to believe that this tiny organ near the centre of the skull is capable at one end of converting thought into waves, and at the other of transforming the waves into a replica of the original thought. Nevertheless this tradition may not be without some basis in fact.

(2) This process by which mental images are converted into waves and again reconverted into "thought" provides the second objection to the physical theory. The process involved in this hypothetical transformation is so complex that there is good reason to look first for a simpler and less materialistic means of explanation.

(3) Further, presuming the passage of the waves through the space intervening between agent and percipient and their conversion into thought in the brain of the percipient, would this be the same thought as that created by the agent? If it be not the same thought, the very phrase "transference of thought" becomes ambiguous. What is effected is the communication of stimuli which result in the setting up of a similar thought. The records show that transmission is by no means perfect, the "all or none" principle is not, as might be expected, in evidence here. Somewhere in this complicated process involving conversion, transmission through space and reconversion, there is a hindrance to unerring action, and this gives rise to distortion; the thought produced in the mind of the percipient is in such cases not the thought produced in the mind of the agent. At some point there occur "electrical" or other disturbances preventing perfect transmission, reception or conversion. Or, is the imperfection entirely due to the inability of the percipient (through inhibition) accurately to reproduce either orally or textually, the "idea" produced in his brain by the waves? Whatever be the cause of distortion or incompleteness its reality is less inexplicable on the Psychical than it is on the physical theory. For on the latter

theory the thought produced in the mind of the percipient ought to be a perfect reproduction of the original

thought.

(4) There is no evidence to prove that the transmission of thought is either an infrequent or a voluntary act. Indeed, many reports suggest that the contrary is true. This being so—if transmission may be frequent and involuntary—how is it that waves in constant process of emission are so rarely picked up and converted? This objection, it is true, has not the force of some others; the way is always left open for the upholder of the physical theory to maintain that most individuals are insensible to these waves, or at least incapable of converting them into consciousness. The psychical theory, on the other hand, suggests that, though communication is constantly proceeding at the subliminal level, only occasionally do ideas thus conveyed rise into consciousness.

(5) In numerous cases of communication the percipient produces not an optical picture of the image transmitted, but the "sense" of it. He feels after the required image, and indicates in words the nature of the image he is unable exactly to reproduce, a fact not easily understandable in terms of the

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wave theory.

(6) In like manner it seems impossible to account physically for the clairvoyant reading of words written on folded slips of paper. It has been conclusively proved that short sentences written on slips of paper which have been folded and refolded, can be correctly deciphered by sensitives of a high order. Any attempt to explain this performance by reference to optical hypersensibility is discountenanced by the obvious fact that the marks on the paper would appear to sight as a meaningless and indecipherable criss-cross of lines. That the information is not obtained telepathically direct from the writer's mind is also clear, the experimenter himself being unaware which of the several slips the sensitive is attempting to read. Dr. Rudolf Tischner, to whom this point is due, has written (Telepathy and Clairvoyance, page 210):

"The theory of radiations does not give us necessary data to explain either telepathy or clairvoyance satisfactorily.

The recognition of composite drawings and the reading of folded slips in which the writing overlaps seem to me to justify our definitely rejecting the physical theories as possible explanations."

(7) Another objection involves the time factor involved in telepathic transmission. The message sometimes enters the consciousness of the percipient after a protracted interval of time, a fact not easily to be reconciled with any physical theory.

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- (8) The space factor also provides a difficulty not to be lightly overcome. According to the physical theory it is reasonable to presuppose a steadily diminishing vibratory effect of the waves on their journey from agent to percipient and that the relative success of the transmission will be determined by the distance between them. This presupposition, however, is not supported in experience. On the contrary, there is evidence to show that distance is no barrier to telepathic communication. Some of the most successful results have been obtained over long distances, while the proximity of agent and percipient seems not materially to facilitate communication.
- (9) Again, a physical theory is difficult to reconcile with the frequently observed fact that the percipient sometimes receives and describes, not the transmitted message itself, but impressions which were not in the consciousness of the agent at all. In such cases the agent is unconscious of his own agency and the more active partner seems rather to be the percipient himself, who somehow "reads" the thought of the agent or becomes attuned, as it were, with the agent's unconscious mind. This is particularly striking in cases of trance mediumship. The evidence of numerous reports lends weight to the conclusion that the answers to questions put to a medium are often obtained by the medium telepathically from the questioner himself. Moreover, this information frequently refers to incidents in the history of the questioner of which he is not conscious and which he has long since "forgotten"—or never knew that he knew. How on any theory of emanations is it possible to explain performances of this kind? The reported cases of so-called psychometry in which a medium receives information relating to a person no longer living, only increase the difficulty. But with these and similar examples of supernormal capacity the present article is not concerned and it need only be added that if, as seems likely, telepathy be the

most productive theory in explanation of most—not all—cases of apparitional appearances, the wave theory seems woefully inadequate to account for the phenomena.

(10) The almost bewilderingly successful selectivity exemplified in some telepathic communications remains unexplained on any physical theory. How is it that the message unerringly reaches just the person for whom it was intended? waves caught up and converted into thought by one particular mind and not by another? This factor of selectivity is perhaps less remarkable in cases where both agent and percipient communicate by pre-arrangement at an appointed hour, especially if the percipient, as well as the agent, be presumed to exercise an active part in the transaction. The same applies to cases of mind-reading in which the percipient becomes predominantly the active partner, and the agent is relegated to a more passive rôle. But selectivity is a remarkable corollary of all telepathic communication and needs to be taken into account in any attempt at theory; and it assumes especial significance in cases of purely spontaneous transmission when the element of the unexpected plays a part (warning messages, etc.), for how on the wave theory can the transmitter's thought flash, maybe, through many hundreds of miles, and thrust its way home into the mind of just that one person, out of millions, for whom it was intended? No wave theory can even begin to answer this question. As suggesting a possible explanation when knowledge is fuller and riper—we are almost forced to adopt a psychical theory and to posit the reality of what may be tentatively described as an underlying psychic stratum linking individual with individual and thus mediating the transmission of thought.

The chief points among these objections may be summarised thus: The physical theories in explanation of telepathy fail to substantiate themselves, in that their common postulate of rays, waves, or chains of energy (however these be termed or described) is at once undemonstrable and incompetent to meet the facts provided by experience. The organ and method of transmission and the terminal of reception alike remain obscure; no explanation is given of the complicated process involved in converting thought into waves and recon-

verting them into the original thought or a replica thereof. The fact of delayed telepathic perception is left unexplained, while reports of successful communication over vast distances provide an almost insuperable difficulty. The selectivity accompanying transmission, and the transference of "forgotten" memories both imply a mental rather than a physical origin.

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Professor Charles Richet provides a more purely physiological explanation of lucidité—his own term—in his theory of a sixth sense. In brief, Richet assumes that certain specially gifted persons possess the capacity to become receptive to finer (more rapid?) vibrations by means of a sixth sense which discloses to them items of reality unperceived by those not so endowed, or in whom the sense lies dormant. The theory differs from those already criticised only in the weight it lays upon the physiological side, in its emphasis upon individual faculty rather than external agency. And it shares in the objections raised above. Where lies the organ of reception by means of which the vibrations are sensed or picked up? Or are the normal sense receptors enlisted for this purpose? How account for selectivity? Furthermore, as Professor E. Bozzano has clearly shown, there is no reason to hail the advent of a sixth sense; the phenomena it is alleged to explain have been produced in all ages, in antiquity and among savage races. The distribution of clairvoyants among the population of the world is no greater now than it has ever been.

III

In the social intercourse of daily life incidents constantly occur which may be ascribed, at least tentatively, to a telepathic cause. Telepathic communication is perhaps more common than is generally realised.* "Inspirations" occur to several persons independently within a short interval of time. Cases of mass emotion, particularly among primitives have never been satisfactorily explained in terms of normal psychology. The theory of suggestion only partially covers the recorded facts. When a whole assembly is suddenly gripped by an

^{*} The establishment of the fact of telepathy "suggests that even in normal human intercourse a telepathic factor may play some part."—C. D. Broad: The Mind and its Place in Nature, page 17.

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intense emotion, an emotion which flashes mysteriously and almost instantaneously from unit to unit of the crowd so that they come to act as one man, the theory of suggestion becomes little better than a name to cloak ignorance of what actually occurs. In cases where an external stimulus is exerted, e.g., a passionate oratorical appeal, the theory of suggestion is permissible. So, too, cases in which the emotion of an individual, betrayed by convulsive movements of his features, rapidly reproduces itself in others may be adequately explained in terms of imitation and suggestion without recourse to the telepathic theory. Other instances, however, do seem to warrant this means of explanation, notably where an "inner" impulse, which is independent of external suggestion, acts with greater or less effect upon all the members of a crowd, causing them to experience a common emotion of upliftment or fear.

A case in point is quoted by Professor William McDougall in his book *The Group Mind*, where he describes the meeting in conclave of several warring tribes for the purpose of negotiating peace. All goes well until suddenly a beam accidentally falls upon one of the chiefs, effecting a minor injury. None but those near by perceive the accident; but the entire crowd is immediately convulsed with excitement and rushes madly away in search of weapons. The emotion which propagates itself with such amazing and effective rapidity is, according to this suggestion, transmitted telepathically from member to member of a crowd which then reacts collectively, as though it were subject to an invisible, interconnecting super-individual consciousness.*

IV

A possible theory, already touched upon, now demands formulation and discussion. Whatever form this theory takes it involves the now widely accepted and invaluable concept of the unconscious. There are certain well authenticated psychological facts whose significance is not always fully realised; and these facts suggest the existence of a level of mental reality or a psychic stratum that is either

^{*} It is worth noting that in telepathic experiments emotionally-coloured objects are usually transmitted with much greater chance of success than neutral objects admitting of no emotional reaction.

common to or shared by all individual minds. The extraordinary cases of multiple personality point in this direction. A self is capable of splitting up and giving birth to two or more distinct "personalities" each with its respective traits and, occasionally, possessing knowledge of the others' existence and character—a fact which suggests, at least analogically, the possible existence of an underlying psychic stratum within which every separate ego is related to every other ego. If this be assumed, other psychological events fit into place and find at least a partial explanation, e.g., the mystic sense of oneness with all life, answers to prayer, conscience, inspiration, racial memory (Jung), and numerous parapsychological phenomena inclusive of telepathy. Along these lines, too, a clue might be found leading to an understanding of animal behaviour, herd-consciousness (falsely attributed to a special instinct) and the spirit of the hive or the anthill. That the termites, for example, are units of an all-encompassing mind or soul is a theory which adapts itself better to their amazing performances than any other.

The vitalistic teaching of Professor Hans Driesch permits of a similar inference. In his experiments with embryonic cells, Driesch claims to have maintained alive as many complete organisms as there were isolated cells. "And two eggs could be compelled to produce a giant organism. In the place of one, many; in the place of many, the one" (Zeitschrift für Parapsychologie, Oct., 1927). It was through these and other experiments that Driesch was led to postulate his theory of a superpersonal Entelechy.

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Whereas Driesch bases his philosophical conclusions in the main upon biological experiments, the later Professor Erich Becher arrived at conclusions closely resembling those of Driesch from his studies in botany. The entelechy of Driesch—a term previously employed by Aristotle and Goethe—is a non-spatial agent which organises and regulates, but is entirely independent of matter. On empirical and chiefly teleological grounds Becher assumes the animation (Beseelung) of all living forms from the unicellular organism to man, a unifying soul-principle inherent in every cell, organ and organism. It is this animation which distinguishes a living from a dead organism. While this theory differs from that

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of Driesch in that the animating principle is regarded as through and through psychical, it presents the same illuminating conclusion: "that finally over every organism there extends a super-individual mind . . . that this super-individual mind also penetrates into human consciousness and operates upon it." (Einführung in die Philosophie, 1926, p. 245, et seq.)

Whatever the merits or demerits of this doctrine, it clearly provides a means for clarifying certain parapsychological occurrences, and, most of all, telepathy. The super-individual mind or universal psychic stratum (however it be named) thus becomes the medium in which all individual minds are subconsciously rooted; within it insuperable barriers between mind and mind cease to exist. Space is abolished!

This hypothesis has been set forth by Dr. Rudolf Tischner in the following words: "If we descend from our surface consciousness, we gradually reach subconscious mental regions which cease to belong to a single individual.—These very deep layers of the subconscious mind would thus share in a non-individual or super-individual mind, and so have a knowledge of things which are quite unobtainable and incomprehensible to the individual mind. The difficulty of raising this knowledge to the surface consciousness would account for the scarcity of these phenomena." (Telepathy and Clairvoyance, p. 219.)

Tischner's contribution suffers perhaps on account of its plenitude of spatial imagery, but the root of the matter is there, clearly stated. And with due caution it is as possible for this, as for any other psychological theory of a speculative kind (for such we must admit it to be), to dispense with a misleading division of the psyche into upper and lower compartments. In the realm of mind there are no divisions and it is just because of this that telepathy and clairvoyance are possible.

An advantage will perhaps be gained if we avoid using the term "super-individual" with its hint of nirvanic surrender of personal consciousness, and if, in its place, we adopt the rather clumsy phrase already used above—"universal psychic stratum"—which at least possesses the merit of presuming no ultimate conclusion; it suggests the possibility of subliminal interaction without at the same time implying the total eclipse

at the subliminal level (and at death?) of the individual consciousness. The metaphysical problem of the One and the Many is not solved by removing the scene of operation back into the depths of consciousness. The One has manifested itself, and there is no sure reason for believing that this manifestation is necessarily temporary and evanescent, or that the One and the Many, each necessary to the other, may not subsist everlastingly.

Be this as it may, it is now possible to conclude that examination of telepathic theory leads to the rejection of all physical theories and to the presumption that a psychic theory alone overs the facts. Perhaps no single working theory can claim universal validity. The vibration theory still stands as a possible explanation of some parapsychological phenomena even if it be clearly inapplicable to most or all cases of telepathy. From this standpoint, telepathy, in common with cognate phenomena, renders unacceptable the dogma that every mental process has its cerebral correlate and indicates that in the garnering of supernormal knowledge the brain centres play the part, not of originating from sense-data, but of receiving impressions from a purely mental source. Among much that necesssarily remains obscure and demands caution there has emerged this concept of a subliminal inter-activity of individual minds which perhaps provides the best substantiated and most illuminating theory of telepathy yet L.J.B. devised.



THE MARGERY MEDIUMSHIP

It is so clear that the supernormality of these thumb-prints is supported by the evidence of the President of the Am.S.P.R., and all the signatories mentioned in the reports of the Committee, that any attack upon their genuineness is not upon Dr. and Mrs. Crandon alone, but against all the persons mentioned above. There are also the solus sittings with Prof. Tillyard, Button, Walter and others. There are the Hill and Lodge imprints. There are the prints obtained in locked boxes by Button, Thorogood, and Adams under fraud-proof conditions. Therefore it was apparent to me that if some of the prints were identical with "Kerwin's" it must mean some obscure psychic complexity.

It was also evident to me that so grave an implication could only be met by the fullest evidence on both sides. Audi alteram partem is a maxim which should have prevented any unseasonable rushing into print by any man of science; especially in the present state of psychic science when any attempt to impugn the honesty of a group obtains currency on one-sided evidence alone. The sincerity of Margery and of the Committee should be taken for granted pending the complete report, which necessarily involves data which cannot be produced very quickly. That report we shall await before

making any comment on the case.

We append, here following, a letter from Dr. Crandon, and the reprint of an article in the November Journal of the Am.S.P.R.

Editor, Psychic Science.

October 22nd, 1932.

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Mr. Stanley De Brath,

Editor "Psychic Science,"

Dear Sir,

Undoubtedly you will shortly receive a brochure issued by the Boston Society for Psychical Research, containing a foreword by Dr. Prince and three articles by Mr. E. E. Dudley, Dr. Hereward Carrington and Mr. Arthur Goadby. Carrington you will recognise as having attended a number of sittings with Margery, in 1924, as a member of the Scientific American Committee. Since then he has attended none. Goadby has attended one sitting. Dudley for some time was our note-taker and general factorum.

The booklet declares in effect that certain ones of the well known Walter prints are those of a living man, called for convenience, Mr. Kerwin. There is no specific charge that this indicates fraud, but the discussion is so adroitly framed as to give broad invitation to others to draw that conclusion. It also very boldly indicates that the American Society is endeavouring to suppress the episode.

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That Society in July, 1932, published a statement about this matter to the effect that Dudley's conclusions seemed to be unwarranted and that the Society was actively investigating the matter and in due course would publish a full report. This fact is suppressed in Dr. Prince's publication. The investigation is still under way and the conclusion that Mr. Dudley is wrong has been much strengthened by subsequent investigations. It is also true that, unless possibly in the case of Mr. Goadby, it would not be difficult to formulate ulterior motives on the part of the other three, which unfortunately seem so often to exist in psychical research.

I am writing you this letter solely for the reason that if you comment in your next number on this subject you may realize: 1st, that the American Society is not suppressing the matter but investigating it, and 2nd, that the ideas of these writers are by no means the last word on this subject.

You will also realize that the identity of some of these prints with those of a living man and the question of whether they were supernormally produced are two distinct questions based on entirely different kinds of evidence.

In the meantime we are going along quietly; the matter is being investigated and eventually a real report on the subject will be made. Meanwhile we trust that this quite patent effort to create an impression by telling a fraction of the story will not have too great weight.

Faithfully yours,

L. R. G. CRANDON.

THE MARGERY MEDIUMSHIP

BULLETIN XVIII OF THE BOSTON S.P.R.

Readers of the Journal will recall a statement published in the July, 1932, number (vol. xxvi pp. 266-268) regarding an alleged discovery by Mr. E. E. Dudley that some of the thumb-prints in wax alleged to have been produced as his own by "Walter" through the Margery mediumship, were in fact identical with those of a living man. In that statement it was announced that upon the disclosure by Mr. Dudley of his alleged discovery (which was in March, 1932) the Society immediately began an active investigation of the matter and that the results of such investigation would be fully reported when the work was complete. The investigation of the whole matter has been pressed with as much expedition as possible and in due time the subject will be fully presented to our readers.

As stated in the July number, the Society had declined to publish an article by Mr. Dudley offered on June 13th, setting forth his claims. Although the traditional and announced position of the Society has always been that responsibility for material accepted for publication rests entirely with the writers of the articles published, the Society does not thereby escape from the duty of using responsible discretion and judgment in respect to what it shall or shall not publish, and the time for publication. Its decision in such matters may, of course, be sound or unsound in any given particular instance, but it is certain that in every case its action will be criticised and condemned by some person or some group of persons who happen, disinterestedly or otherwise, to disagree with the decision. Mr. Dudley's alleged discovery may be of great importance in the history and interpretation of the Margery mediumship, or it may be mistaken or insignificant and of no permanent value. Mr. Dudley himself naturally attaches extreme importance to the matter and his eagerness to publish his views and the evidence he feels supports them has found accommodation in Bulletin xviii of the Boston S.P.R. recently issued. Mr. Arthur Goadby and Mr. Hereward Carrington also contribute to the Bulletin articles discussing the matter.

It is not our intention at this time to discuss the merits

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of the question raised by Mr. Dudley or to review the contents of this brochure, but rather to reiterate the purpose announced in July, to publish the results of our investigation with all relevant and material evidence, when the work has been completed. Our readers may meanwhile expect a barrage of hostile criticism of the Margery mediumship to break out shortly in various public prints, as though set off by the appearance of this Bulletin. This was forecast in our July statement. Rumours of a veritable deluge of hostile criticism are affoat and evidence is at hand that the channels of private correspondence have been used to spread libellous versions of the alleged facts. Psychical research has many friends but more enemies, and no mediumship that ever attracted public attention has escaped determined attack. The launching of a new attack upon the Margery mediumship, therefore, is not surprising, but all concerned can well await the outcome with confidence that the truth will ultimately be made plain. Mr. Goadby's contribution to the Bulletin discloses apparently complete satisfaction on his part with Mr. Dudley's evidence and agreement with his conclusions as to what this evidence proves. We do not question Mr. Goadby's right to be so satisfied and convinced, and to announce his views through any available channel. Whether the contribution is in fact calm and impersonal, as the editor of the Bulletin suggests, is not over-important; but Mr. Goadby's enthusiasm leads him to some extravagance and inaccuracy of statement that may suggest a doubt as to his soundness in argument and deduction. Mr. Goadby says, for instance, in speaking of Mr. Dudley's claim, that the Research Committee has taken "over three months to decide a matter which could easily have been disposed of in a few hours."

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The Research Committee has not decided anything except the wisdom and necessity of a careful and thoroughgoing investigation of all the facts before publishing anything on the merits of the claim, and so announced in the July issue of the Journal. Furthermore, neither the Society nor the Committee will "decide" the issue raised or any part of it, but no possible effort will be spared to assemble, analyse and present to the Society and the readers of its publications all the material evidence bearing on the question raised. That the

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question can be easily disposed of to Mr. Goadby's satisfaction in a few hours may do credit to his intellectual power and scientific accomplishments; but those carrying official responsibility in the matter may be pardoned for differing from an amateur student of the subject as to the difficulties presented and the proper method of ascertaining the truth. Critics, and especially amateur researchers in psychical matters, who appeal early and late to "devotion to scientific truth" to support or justify views, may occasionally overlook facts that lie nearer to reality than their own emotional allegiance to a vague ideal or abstraction. True science never jumps to hasty conclusions or attempts to dispose of any question on incomplete data.

The Editorial Preface to the Bulletin written, we assume, by Dr. W. F. Prince, though bearing no name, compels a comment of general character that ought to be made in the

interest of fairness and good faith.

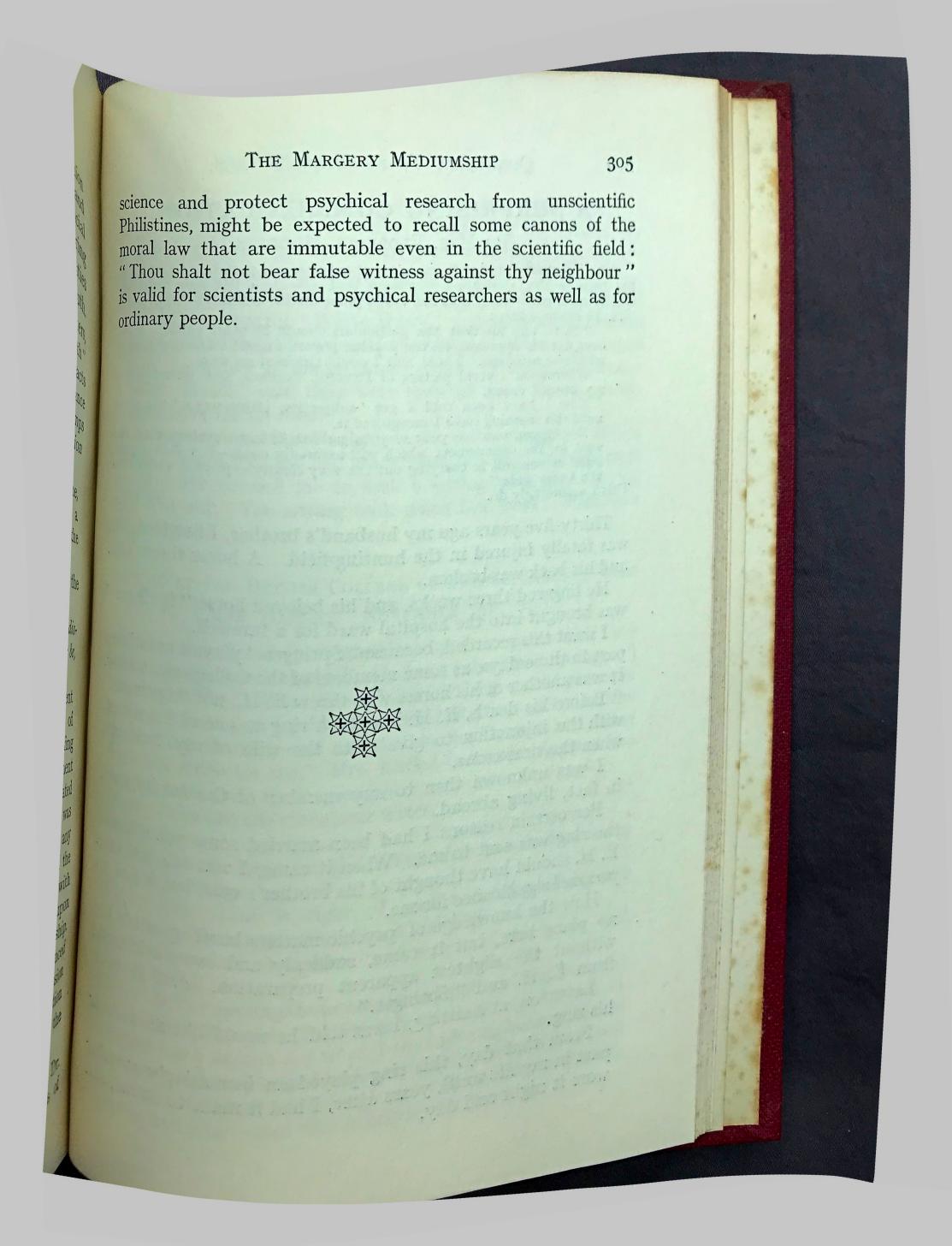
The Preface says that the material is published by the Boston Society

"both because of the extreme importance of the evidence displayed and because this evidence would otherwise apparently be,

to all intents and purposes, suppressed."

Mr. Goadby's article discloses the fact that a statement regarding the matter was published in the July number of the Journal, but Mr. Goadby carefully refrains from informing his readers that the Society had announced in that statement that the entire matter was being thoroughly investigated and that a full report would be published when the work was concluded. Nowhere in this Bulletin, however, is there any hint that such was the announced policy and purpose of the Society. One reading the Bulletin and its Preface is left with the inevitable impression that this Society has embarked upon a suppression of evidence relevant to the Margery mediumship. The charge is false. Dr. Prince is too careful and experienced as a controversalist to be unaware that such an impression would be created, and it is a fair inference that the creation of such an impression was within the definite purpose of the editorial mind.

As a clergyman turned scientist, or pseudo-scientist, Dr. Prince when seeking to expound to others the canons of



A SURPRISING COMMUNICATION

By Mrs. Florence Hodgkin

This is a most remarkable account, not only because of the matter recorded, but because Mrs. Hodgkin is confident that the stone lost three years ago will be restored. When that has taken place further comment will be made. Mrs. Hodgkin writes:

"E. H. tells me that the particulars should be made public. I ran

over, for his approval, all the psychic papers I could think of; none of which he accepted. I told him I could think of no more.

Whereupon a vivid picture of Psychic Science was passed before my inward vision.

Now I have been told I get 'subjective clairvoyance,' but never

until this morning have I recognised it.

But if you can see your way to publish it in its present state, and wait for the dénouement which will assuredly come—it will be a great relief as you will be carrying out the very clearly expressed wishes from the Other Side."

This I accordingly do.

EDITOR.

Thirty-five years ago my husband's brother, Eliot Hodgkin, was fatally injured in the hunting-field. A horse threw him, and his back was broken.

He lingered three weeks, and his beloved horse "Springer" was brought into the hospital ward for a farewell.

I want this recorded, because "Springer" plays a prominent part in these days, as some members of the College can testify. It was another of his horses who threw E. H., not "Springer."

Before his death, E. H. handed a ring to one of his sisters, with the injunction to give it to the wife of my husband, when the time came.

I was unknown then to any member of the family, and, in fact, living abroad.

For certain reasons I had been married some years before the ring was sent to me. When it came, I was touched that E. H. should have thought of his brother's wife, but it had no personal significance for me.

How the knowledge of psychic matters burst upon me has no place here, but it came, suddenly and overwhelmingly, without the slightest apparent preparation. And it came from E. H. and "Springer."

Later on, at a sitting, I was told he would like me to wear his ring.

From that day, this ring played an increasingly amazing part in my life until, years after, I had it made to fit me, and wore it night and day.

Three years ago (in 1929), I went to stay with friends in Germany. Whilst there, when I removed my glove one morning, I found the stone had gone from my ring, and in spite of exhaustive search, it was never found.

Recently I read an account of a séance held by Mrs. Barkel, at which her Control "White Hawk" apported several stones and presented them to some of the sitters. When questioned as to the source of these stones—some of them precious—"White Hawk" said they were most of them lost property. This gave me an idea.

At my next sitting I asked E. H. if he thought "White Hawk" could find the lost stone from my ring, and return it to me. He advised me to seek a sitting with Mrs. Barkel and find out. The sitting took place last week. Here is a report of it.

SITTING AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE WITH MRS. BARKEL. NOVEMBER 7TH, 1932.

After the usual preliminaries, and a talk with my spirit friends, particularly E. H. (who came on "Springer") I was asked by "White Hawk" if I had any special object in coming, whereupon I told him of my lost stone, gave him the empty ring to hold, and asked if he could trace and bring back the stone for me. Mrs. Barkel in trance fingered the ring for some time, then questioned me.

W. H. You lost the stone near water.

Sitter. No.

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W. H. But she says you did. You were in a train. I can feel it rocking.

Sitter. Yes. That is right. I was travelling along the Rhine, in Germany. But who is "she"?

W. H. You see! You were near water, as she says. Tell me about it.

Sitter. Before leaving the house, when I put on my gloves, the ring was all right. I distinctly remembered turning it round—as I always did when I wore gloves, because it was a large stone, and bulged under my glove. When I had been in the train about an hour, I took off my glove, and the stone had gone. But who is telling you about it?

W. H. Her name is Lisbeth. (He pronounced it properly, as if spelt Lisbet.) And she is so excited, so very, very glad to be able to talk to you. She is laughing and says "Grüss Gott! Grüss Gott!" What does she mean by that?

Sitter. It is a German form of greeting. What is she like? W. H. She is small. Her hair is golden, and she is very pretty. She says it all happened for the sake of the friend who was in the train with you. She calls her Martha. (Properly pronounced, as if spelt Marta.) She says she is a sort of sister. (Correct. Sister-in-law.) She did it, so that Martha may know of this great Truth. She sends her special love to Martha, who is very sad at heart, and very lonely. If she can be brought to know that Love is Eternal, she will never be sad or lonely again. It must be brought home to her.

Lisbeth says she was very, very sorry for you, losing your stone.

Sitter. What about my stone? Does she know where it is? Can she find it?

W. H. She says it is quite safe, tucked away in the cushion of the railway train, where she put it. She says she will show me where it is. It was such a pity she had to take your precious talisman, but it was the only thing on you that you treasured. If she had taken anything else, you would have been philosophical about it, and have said, "Well. It's gone." Then Martha would not have been impressed. Martha knew your ring was precious to you. You made a great fuss about it. You made them turn out the house in Düsseldorf, looking for it. (Correct.) She says the stone was loose when she took it.

Sitter. She is quite right. The very morning I lost it I was wakened, quite early, by E. H. who told me to take care of my ring.

I laughed, told him I knew the stone was loose, rattledit

in the setting, and said it would be all right.

W. H. Ah! He was not referring to the loose stone. He saw the danger. And now she wants you to know that Carl is here.

Sitter. Which Carl? There are two of them. (For I could not think she would so describe the Carl I wanted it to be.)

W. H. That makes her laugh again. She says there is only one Carl for her, and only one Carl for you. She says you used to call him (slowly) "Grossvater." (Correct. Her father-in-law, to whom she was specially attached.)

Sitter. Can they hear me?

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W. H. Of course. They are here. Why not?

(So I talked to them in German. They did not speak English. But the conversation was personal, and has no bearing upon the ring.)

Sitter. What does E. H. think of all this?

W. H. He is amazed. He says he cannot think how she found her way here at all. He says "Truly the ways of God are inscrutable."

(Pause.) E. H. thinks he had better keep a sharp eye on "Springer," for he would not like to lose his horse! Lady, I'm very glad she chose ME to help her. I'd better make her my Finder-of-Stones!

Now she's laughing at me, saying she came to me because there is nobody else who could bring your stone back to you. And as to making her my Finder-of-Stones, she would not

guarantee either to fit the sitters, or the setting.

Sitter. That is just like her. She was never at a loss for an answer. In fact the whole episode is typical of her. She was a regular monkey, and up to any prank. One never

knew what she would say or do next.

W. H. (seriously.) The trouble will be to bring back that stone the right size. You see it ought to be as big as this—fitting the empty setting on to the top of Mrs. Barkel's finger. A little will make such a difference. If it is too large, it will not go in. If it is too small, it won't do either. People will say "But it doesn't fit."

Sitter. Can you see the stone? What is it like?

W. H. It is black. There is a white line running through it. (Reflectively.) That is symbolical of Spirit entering Matter. It is agate.

Sitter. Yes. That is an excellent description of it. But there

is something else.

W. H. Why has E. H.'s ring got a Bull on it?

Sitter. Well, he has often told me he wore a replica of my ring. It is an intaglio. And there is a Bull carved on my stone.

W. H. Yes. His ring is a duplicate of yours. It is a very old, old stone.

Now, when I have the stone, I will let you know. I will send a message through "Silver Fox." Then you must come, and I will bring it to you. You must do this. The stone will be hot when it comes. As soon as you can touch it hold it over this hole (indicating the empty setting), keep your finger over it; then, as it cools, it will contract, and fit.

Lisbeth wants you to know that she has often been with you, and you cannot tell how glad she is, and how happy, to get this cleared up.

Now she's giving me some more of that awful stuff to say. Listen to this. Did you ever hear anything like it? She is saying "Aufwiedersehen." "Aufwiedersehen."

I hope you will see your way to publish this account, now, putting it on record before the stone is returned to me. I am sending you, with this, the empty ring. This you can either photograph, or retain until I am told it will be wanted.

My sister-in-law, who held the ring in trust, my husband, my children and many friends outside the family know the stone, and can recognize it.

The German gentleman "Carl" was Geheimrath Carl Poensgen, well known in financial circles all over Germany. Lisbeth was the wife of his eldest son, Ernst Poensgen. Their home was in Düsseldorf. I always called Herr Geheimrath "Grossvater." There was also a son, Carl, killed in a motor accident.

F. H.

Old Southcote Lodge,
Reading.

THREE SUPERNORMAL CASES

These three cases are here printed, not as proofs, but as instances of not very unusual occurrences of communication, of which rather better substantiated instances are not uncommon.

In the first of these instances, the names of the sitter's husband and of herself were of course unknown to the medium, but known to herself.

The second is peculiarly interesting as indicating the state of mind of the sick man who was a ship's officer. He describes his sensations without attempting any analysis. The "man like himself" may probably have been his own exteriorised soul; while the form of the vision might well be caused by the wandering mind of dream.

As regards the third case; to the Western mind there are several factors which remove this story from the level of authenticity which we always like to see established. In the first place it is twenty years old. Secondly, the medical evidence is not from the doctor himself. Also, all cases of instantaneous healing require corroboration from several reliable quarters; and the extent of Dr. Sarkar's enquiries should also be known. We print it however, because, even allowing for these lacunæ, it is a remarkable instance of a psychological nature. The letter, at least, is dated soon after the alleged occurrences.

EDITOR.

(1) TO DIE IS TO LIVE

By Mrs. M. L. Shepherd, with Mrs. Mason.

I lost my husband six weeks ago, he passed away in his sleep quite suddenly—I was not at home at the time.

I felt a great longing to know what he was doing and decided to have a sitting with Mrs. Mason, who is controlled by a little girl called Maisie, I understand; not being a spiritualist, I have never sat with anyone in a trance before.

I made up my mind to see if she could tell me the name of the person speaking, and the name Ralph was spelt out. I then asked what my own name was, and Iris was spelt out, both quite correct. My husband said he felt drowsy and went to sleep and on waking up was surprised to find his brother with him; it gave him a dreadful shock, because he knew he must be dead, but did not feel dead (the brother had died years before). I asked the name of his brother and he said Fred, which was also correct.

He said he was most unhappy at first, because he wanted me and was so upset that his mother and Fred had to fetch me in my sleep for many nights until he was somewhat comforted by my presence—that he was resting in a house until his strength came back, and when not resting went to the halls of beautiful music.

As soon as he was strong enough was going to work in the depths to help the souls there.

Told me he had a garden and was going to grow irises in

it until I joined him.

Said he was happier now as he was getting more used to things. That I was never alone and they were helping me.

I certainly believe that the so-called dead never die.

10 Queen's Gate Place,

S.W.

(2) HALLUCINATIONS?

Of course I dream, so do other people, but no dream was more vivid than the one I had while very ill with pneumonia. I had tied my handkerchief over my eyes to shut out the light; this method of wooing sleep I used in the tropics to ease eyestrain after my four-hour watch on the bridge. The time was 2 p.m. on January 20th, 1932, when I imagined I had left my body and was preparing to clear out. Something—what it was I cannot say—made me pause before I passed through the closed window and looked back into the room. Only for a moment, but I saw myself lying on the bed, my nurse dozing beside the fire, and my wife only just entering the room. I laughed-why the worried look on my wife's face? the nurse also seemed miserable. I was happy, gloriously alive at last. In an instant I arrived on a beach of fine sand. The sea was calm and lapping up gently close to my feet, and as I looked along the shore I saw a man. His head was bent, I could tell he was ever so sad, but I did not care, I knew I loved him and thought

I could enter into him. Something prevented my doing so and I was only able to link arms with him and listen to what he had to say. I can picture that meeting, my joy, and his sorrow; in form, we were exactly alike, even to the shade of skin, which was brown as if sunburnt, our physique was perfect. I had no desire to speak and could only listen to his instructions. He said I had come too soon and must return; that I would have great difficulty in overcoming my illness, but if I pulled hard everything would be all right. At this point I cannot say what happened, the vision had gone and I was lying on my bed feeling ill indeed. My soul, which I knew for one and a half hours had been free, was fitting itself into its earthly carcase, the chest appeared sunken, hands, legs and feet were cramped, but I was back again for my struggle against weakness. Two or three hours later I wanted to return to this sandy beach; with eyes closed I could picture the scene quite easily, I could hear the water lapping on the sand, but the man who had sent me back to this world was a good way off, walking away from me with his head still bent in sorrow. I could not follow. It seems strange to me that with such a clear vision I could only see across the water maybe a few yards, a large headland obstructed the view beyond the beach, and I do not know what lay behind me. Where was this beach and who was this man? The answer will come when my work on earth is completed, and, good work or bad work, I suppose he will be waiting for me. The power to decide between right and wrong is mine, so I suppose by my actions will I be judged afterwards.

JOHN ALFRED ADAMS.

Burbank House,

Mount Pleasant,

Newhaven, Sussex.

March 14th, 1932.

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(3) A CASE OF INSTANTANEOUS HEALING

The case here following is sent me by Dr. Sarasi Lal Sarkar, the Secretary of the Calcutta Psychical Society. It is the translation of a letter written by a teacher in the Government School at Shillong (Dacca District) describing the complete

healing of his burned face after a vision of the "goddess." Dr. Sarkar writes, "I tried to ascertain by enquiry the authenticity of the narrative, as contained in the letter and am satisfied that the statement of the sudden disappearance of the scar-mark is correct." Pulin Babu and other friends confirm the truth of the fact, stating that they were eyewitnesses of it.

I do not consider that this testimony is sufficient to guarantee the accuracy of all details, but it makes the account sufficiently worthy of record.

EDITOR.

Dr. Sarkar writes:

"I tried to discover the whereabouts of Babu Pancharan Mukherjee, but found that he had become an ascetic, and was undiscoverable. His letter describing his consciousness after the fire gives his feelings thus: 'Nature however assumed a completely different aspect, everything looked new, full of beauty and splendour.' Psychologists such as William James, have described this as a mystic state. Another interesting point in his narrative is that by a premonition he knew the time when the scar-mark on his face was likely to disappear, and, to quote from his letter: 'But, like a miracle, I suddenly forgot all about the prophecy and went on my way to the bathing-place and took the bath.' That is to say, all consciousness of the event disappeared from his mind when the event actually took place. That probably shows that for the development of a spiritual phenomenon, suppression of the ordinary consciousness is required. I give below a translation of the letter, in abstract."

THE LETTER TO HIS SON-IN-LAW

DEAR ASHRU,

On March 11th last (1912), at Shillong, I went to inspect and clean my empty house there and engaged three coolies to do the work. On arriving, I observed that the thatch of another empty house belonging to the Rani of Bijni was on fire. I scrambled on to the roof and attempted to extinguish the flames with a bucket of water. The fire was very strong, the flames reaching fifteen or sixteen feet high. A gust of

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a W wind caused me to drop the bucket on my feet, and despite the shouts of the coolies urging me to come down, I fell on the roof surrounded by blazing thatch. I dropped almost senseless. I forgot everything about the material world at the time and could make no attempt to escape from what looked like certain death. I can only remember that I was calling out "Mother, Mother," but with no intention of saving my life. I cannot say why, or how, or how long I called out like that, but I know that my eyes were shut and the invocation came out almost without effort.

Then I heard a sweet voice addressing me, "Don't be afraid, don't be afraid, I have come." Directly I heard this voice I opened my eyes and what I saw, my dear Ashru, is indescribable. I could never dream of such resplendent beauty. The fire subsided like magic at her command. She was enveloped in flames up to the waist, the fire subsided and became cold. While I was gazing at her I lost my senses completely. . . .

I lay on the roof for about two hours and the coolies thought I was dead. When I regained my senses, I found myself still sitting on the roof, but though there were charred remains all around me, there was no fire except at a distance. Finding me alive the coolies helped me down. I could not move, and felt a void all about me, Nature however assumed a completely new aspect—everything looked new and full of beauty and splendour.

Before the appearance of the "goddess," the heat of the fire had blistered my whole face, but I did not feel any pain and with difficulty drew myself to the edge of the thatch, and was unable to stand. The coolies put out the rest of the fire.

I returned home with great difficulty. Several days passed and the blisters on my face disfigured it so badly that even my most intimate friends could hardly recognise me. A doctor who examined my face told me that the skin was completely burned, that after a few days the old skin would fall off and the new skin would give me the appearance of white leprosy and the face would be disfigured in places.

I spent most of that day discussing the doctor's opinion with a particular friend staying with me. We separated late and went to bed.

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Before the appearance of the "goddess," the heat of the fire had blistered my whole face, but I did not feel any pain and with difficulty drew myself to the edge of the thatch, and was unable to stand. The coolies put out the rest of the fire.

I returned home with great difficulty. Several days passed and the blisters on my face disfigured it so badly that even my most intimate friends could hardly recognise me. A doctor who examined my face told me that the skin was completely burned, that after a few days the old skin would fall off and the new skin would give me the appearance of white leprosy and the face would be disfigured in places.

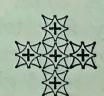
I spent most of that day discussing the doctor's opinion with a particular friend staying with me. We separated late and went to bed.

Early next morning about 4 a.m. when sitting for my pujah (worship) I gradually lost consciousness. I saw in vision the same Mother before me as a sublime, glorious, mild, kind and smiling attitude. . . . It was no other than the universal Mother. She smiled and addressed me: "I have not been at ease thinking over what will happen to your face, but if you will ask for a grace from me your face will at once become natural." I replied, "No, Mother, what is the beauty of my face to me, I have various other favours to ask from you." She laughed heartily and said in the sweetest of all sweet voices, "Bathe as usual on Chait Sankranti festival day, and after the bath you will regain the naturalness of your face." I was about to address her in reply, but when I looked up she had vanished. I woke up suddenly from my trance and wept.

On the fateful morning I got up, and looked at my face in the mirror and found it blacker than ever. I was trembling from head to feet and was walking like a drunken man. But, like a miracle, I suddenly forgot all about the prophecy and wended my way as usual to the bathing-place. After returning home from the bath, when spreading my dhoti to dry, I was accosted by my friend Pulin Babu, my house-mate, who was eagerly waiting with his wife to see my face. He looked and shouted, "What a wonder! There is not a mark on your face, it is now quite natural, come and see it in the mirror."

On hearing this the tears came from my eyes again and I sat chanting "Mother, Mother, Mother." I wrote this yester-

day and cannot write any more. Dated May 5th, 1912.



THE FIFTY BEST BOOKS

By STANLEY DE BRATH

I am asked to select fifty books suitable to a Country Members' new Centre. I have done this to the best of my ability, as here follows. There are, of course, many books among the flood now issuing from the press which might claim a place among them. There are also many which are ill-considered and half-informed. I have adopted a rough classification, as under:

(1) Introductory.

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- (2) Evidences of Fact. (a) Simple. (b) Complex.
- (3) Physical Phenomena.
- (4) Mental Phenomena.
- (5) Relation to Christianity.
- (6) Political and Social Inferences.

GENERAL AND INTRODUCTORY

OBJECTIONS TO SPIRITUALISM ANSWERED. H. A. Dallas. A general review of leading facts and answers to the usual objections.

PSYCHICAL RESEARCH. Sir W. F. Barrett, F.R.S. A general glance over the whole subject.

THE SURVIVAL OF MAN. Sir Oliver Lodge. A small book by the most eminent of psychic students, leading up to proofs of survival.

Human Personality and Its Survival of Bodily Death. F. W. H. Myers. This was published in two volumes in 1903. It is one of the very best books on the subject, taking the reader through disintegrated Personality, Genius, Sleep, Hypnotism, Sensory Automatism, Phantasms of the Dead, Motor Automatism and Trance, to the epilogue which accepts Survival. In its original form it would appeal only to real students, but an able abridgment of 307 pages is now published (1929).

Mors Janua Vitae. H. A. Dallas. 147 pp. 1910. On Myers' post-mortem cross correspondence work. Summarises the evidence clearly.

RAYMOND. Sir Oliver Lodge. 403 large pages. Very full

and exact description of the personal messages which convinced Sir Oliver. The abridged edition contains all that is essential.

Leaves from a Psychic Note-Book. H. A. Dallas. Foreword by Sir Oliver Lodge. General problems discussed. A collection of interesting articles.

ON THE THRESHOLD OF THE UNSEEN. Sir W. F. Barrett. An examination of the evidence for Survival.

THIRTY YEARS OF PSYCHICAL RESEARCH. Professor Charles Richet. A large book originally published in French as Traité de Métapsychique. A regular scientific treatise and summary of proved facts. Prof. Richet does not accept the spiritist theory, but goes very near to it. His facts are reliable.

Supernormal Faculties in Man. Dr. Eugene Osty, Director of the Metapsychic Institute, Paris. An exhaustive study of one single faculty which he calls Metagnomy. Very clear and readable. It is the power of perception through faculties that are not the ordinary cerebral mechanism. He is a first-rate man of science, and all his facts may be accepted without hesitation. I know him well.

FACTS OF PSYCHIC SCIENCE AND PHILOSOPHY. A. Campbell Holms. An encyclopedia of the subject, with references and bibliography. Every phase of mediumship is well described. This is a book which is quite essential to the student.

Psychical Research, Science and Religion. S. de Brath. Describes in non-technical language typical instances of such phenomena as can reasonably be considered proven; names others to be held in suspense of judgment, and connects the whole with science and vital religion.

PHYSICAL PHENOMENA

These are in a certain sense the basis of Spiritualism, for they are the only type which, when seen, are undeniable. The only refuge of the materialist is to deny them, or pass them by in silence, classing them all as "fraud." For this reason Materialisation, Supernormal Photography, Levitation, and other physical phenomena are still denied by the obstinate sceptic.

CLAIRVOYANCE AND MATERIALISATION. Dr. Gustave Geley. A large book, containing 51 plates illustrating actual materialisations of a searched medium in the International

Metapsychic Laboratory, Paris (89 Avenue Niel, Paris, xvii) and other phenomena. Whatever else is not read, this should be read and thought over. The facts are indisputable, and have never been impugned.

THE DIVINING ROD. Sir W. F. Barrett and T. Besterman. An exhaustive account of the use of the Divining Rod to find water and for other purposes. Illustrated and very complete. Refers the movements of the rod to "subconscious muscular action," but admits that this is no explanation. Valuable for facts, useless as to theory.

TRANSCENDENTAL PHYSICS. Professor Zöllner. Transl. C.C. Massey. An admirable account of experiments with the medium Henry Slade, corroborated by Professors Weber, Scheibner, and Fechner, Professors of Physics in Leipsic University.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. Sir Wm. Crookes, F.R.S. An old book of facts which are never out of date. Testimony of a first-rate man of science. No theory at all.

The Case for Spirit Photography. Sir Arthur Conan Doyle. With corroborative evidence. A good summary of the evidence, which is very large. A number of instances will be be found in *Psychic Science*. I should advise anyone interested to get all the back numbers available at the British College, 15 Queen's Gate, London, S.W.7, available at is. each. This magazine is very up to date. The 1929 and 1930 numbers are specially interesting. The subscription is only 11s. per annum.

THE REALITY OF PSYCHIC PHENOMENA. W. J. Crawford, D.Sc., and three other books by the same author, all on very careful experiments with the Goligher family in Belfast. Classics of the subject.

PHOTOGRAPHING THE INVISIBLE. James Coates. The work of a lifelong student of supernormal photography.

It should always be remembered that purely trivial physical phenomena are either the work of the medium's own spirit, acting subconsciously, or are due to a low grade of spirit-people. I do not mean that such invisibles are evil, but I do mean that they are intellectually on a low level, and are, sometimes, not much higher morally.

MENTAL PHENOMENA

AUTOMATIC WRITING AND SPEAKING. E. T. Bennett, Asst. Secretary S.P.R. A good but short analysis of the

subject.

SPIRIT TEACHINGS (Mr. Stainton Moses) and More Spirit Teachings (by the same). This is quite the highest level of any automatic writing with which I am acquainted. It is directed at the development of the author, who was a Church of England clergyman. The automatism is singularly clear and the arguments well sustained.

IMPRESSIONS FROM THE UNSEEN. Miss L. M. Bazett. Eight cases of automatic impressions, revealing the past of the persons

in question.

The Result of an Experiment. Unfortunately anonymous, but a most remarkable study of other-world conditions. There are 22 messages from friends of the writers, 77 messages from happy spirits, called "angels," and 134 messages in the nature of object-lessons. The diction leaves a good deal to be desired in many cases. The Leper Angel is rather wearisome, but it must be remembered that messages covering many years, all put into one book, give a false impression of repetition, but the MATTER is excellent.

PSYCHICAL EXPERIENCES OF A MUSICIAN. Florizel von Reuter. Foreword by Sir Arthur Conan Doyle. Many and varied experiences with the "additor" in foreign languages.

THE WISDOM OF THE GODS. H. Dennis Bradley. Mostly on the Direct Voice. The message to Mr. Gonnoske Komai in Japanese is specially interesting (see p. 275).

DEATHBED VISIONS. Sir W. F. Barrett. Edited by the author's sister. Some remarkable evidences from deathbeds.

Principally valuable from the reliable records.

AU REVOIR, NOT GOOD-BYE. Remarkable experiences of a City Magistrate and ex-Lord Mayor of Sheffield. Very touching experiences.

The Soul of Jack London. E. B. Payne. The unusual experience of the materialist writer, Jack London. Here we have a soul who shows all the characteristics of the person he claims to be, and gives his experience on the Other Side, showing the enormous effort he had to make.

TELEPATHY AND SPIRIT-COMMUNICATION. L. M. Bazett.

Foreword by Sir Frank Benson. An able discussion of the subject-matter.

HIGHER ASPECTS OF SPIRITUALISM. By the Rev. Stainton Moses (M.A., Oxon.). An able discussion by an able man and a convinced Spiritualist. It was of much use in freeing me from the bonds of a simple Spiritualism.

AFTER DEATH. W. T. Stead. A personal narrative.

There are scores of books which deal with automatisms. They are of very varying merit. Some are little else than mere transcripts of the writer's own subconscious thought. Some are apparently the work of very slightly advanced spirits, not at all worthy to be received as guides. Others again, such as the Scripts of Cleophas and St. Paul at Athens, and Patience Worth's works, present the hardest of problems to the Spiritualist, for it is very difficult to know what degree of credit to attach to them. It is one of the problems to be faced, but not by beginners. I have put in this list only such as I know to be reliable.

FOR THE BEREAVED

THE HEART OF A FATHER. The Rev. F. C. Spurr. A very touching little book, and well confirmed.

THE CASE OF LESTER COLTMAN. Lilian Walbrook. A remarkable posthumous narrative by a man who showed strong intellect both before and after death.

Our Life After Death and Ourselves After Death. Two books by the Rev. Arthur Chambers, one of the first clergy to confess openly his belief in Spiritualism.

LOVE BEYOND THE VEIL. L. V. H. Witley. A touching story of communication from a wife to a husband.

LOVE AND DEATH. By "Paul's Mother." Similarly from son to mother.

RELATION TO CHRISTIANITY

Spiritualism—What Is It? P. B. Beddow. A presentation of Spiritualism. On the whole truthful and sound. The harmony with Christianity is well brought out.

SPIRITUAL RECONSTRUCTION. One of the "Deeper Issues Series." Automatic communications. Will go well with Spirit Teachings, which shows the harmony with the teaching of Christ, apart from ecclesiastical dogma.

All Miss Dallas' and the Rev. Vale Owen's books are strictly Christian in tone. Among these may be quoted

THE NURSERIES OF HEAVEN. Particularly suitable for parents who have lost a child. Also the following by the Rev. Vale Owen.

PAUL AND ALBERT. Inspirational script depicting the darker spheres.

WHAT HAPPENS AFTER DEATH?

THE LIFE BEYOND THE VEIL. Four volumes.

How Spirits Communicate.

Man's Survival After Death. The Rev. C. L. Tweedale. A good summary of the whole subject.

PHILOSOPHIC AND SOCIAL

From the Unconscious to the Conscious. Dr. Gustave Geley. Quite the best book that I know on the philosophic side. He favours the theory of Reincarnation, which I consider an open question. But his whole presentment is founded in the evolutionary facts. The book is not difficult if it be read with an open mind.

PSYCHIC PHILOSOPHY (S. De Brath) and THE RELIGION OF THE SPIRIT (by the same author), showing the relation to

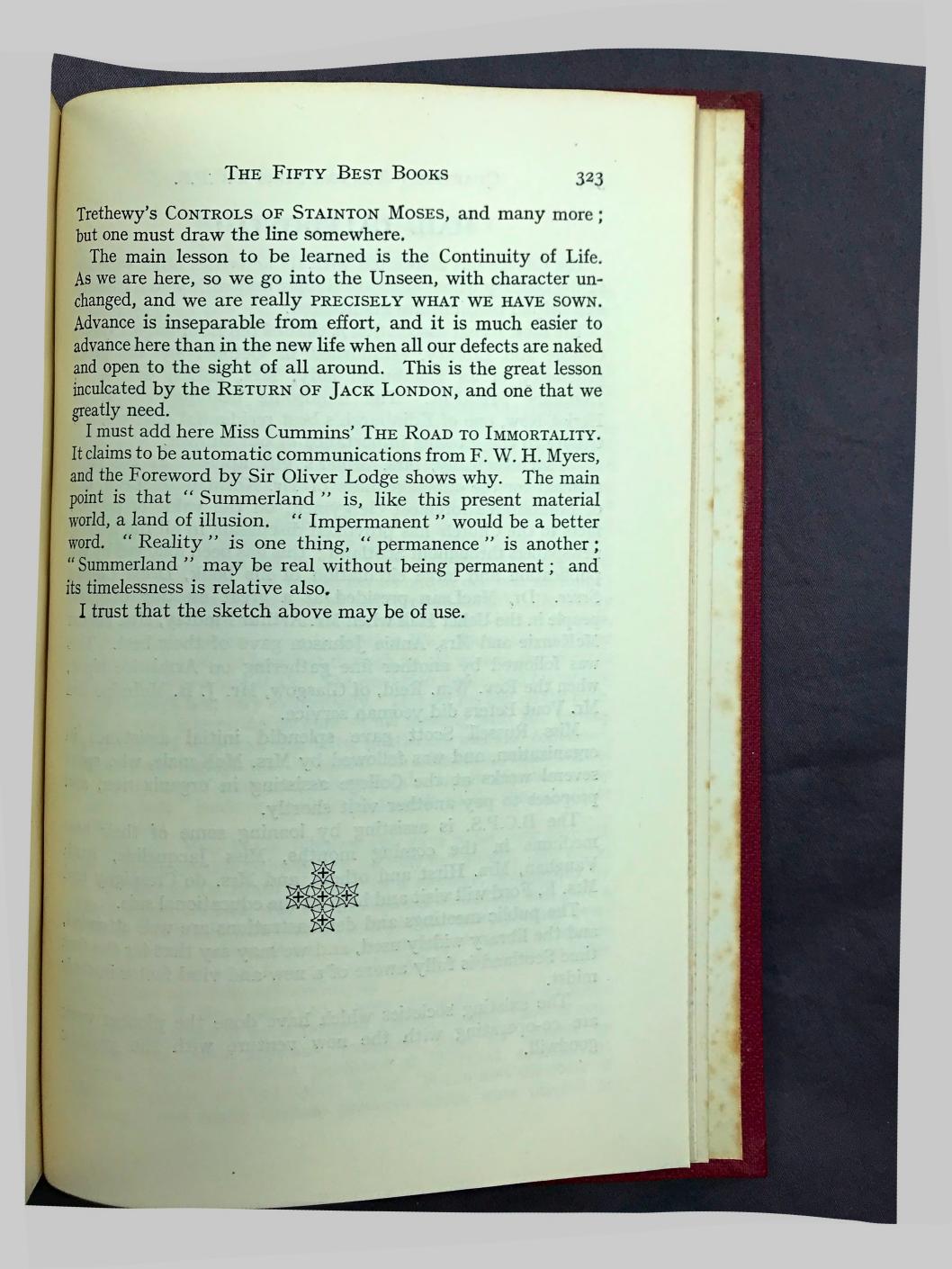
present-day problems.

THE DRAMA OF EUROPE (also by the same writer), which shows from history that the rise and fall of nations is strictly consequential on their moral status. The Law of Spiritual Consequence is the Divine method of moral evolution. Simply written and interesting.

THE NEW REVELATION and THE VITAL MESSAGE. Sir Arthur Conan Doyle. Both are a trumpet call to national awakening. Animism and Spiritism. By Signor Bozzano.

Primitive Man. By M. César de Vesme. A most able work laureated by the French Academy of Sciences.

These strike me as the Fifty Best Books. There are many others which might be included. The Rev. Drayton Thomas's New Evidence for Human Survival, Sir Oliver Lodge's Why I Believe in Personal Immortality, and, indeed, all Sir Oliver's writings: Sir Arthur Conan Doyle's History of Spiritualism; Dr. Wickland's Thirty Years among the Dead, which contains remarkable cures of the insane;



HAIL CALEDONIA!

The College has associated with its activities other societies in the country whose aims are similar and with whom friendly

and helpful relations are maintained.

The most recent association is that of the Edinburgh Psychic College and Library, established in October by the great generosity of an Edinburgh lady, Mrs. Miller, who is its Honorary President. The handsome headquarters at 30 Heriot Row, one of Edinburgh's best residential quarters, is a

tribute to the growing importance of our subject.

Psychologically, Mrs. Miller's gift appears at the right moment for the outspokenness of Dr. Norman MacLean, one of Edinburgh's foremost clergymen, on the value of psychic facts to the Church has provoked discussion in all the leading newspapers throughout Scotland; this has been followed by the publication and large circulation of his book, *Death Cannot Sever*. Dr. MacLean presided at a great meeting of 3,000 people in the Usher Hall when Mr. Arthur Findlay, Mrs. Hewat McKenzie and Mrs. Annie Johnson gave of their best. This was followed by another fine gathering on Armistice night, when the Rev. Wm. Reid, of Glasgow, Mr. J. B. McIndoe and Mr. Vout Peters did yeoman service.

Miss Russell Scott gave splendid initial assistance in organization, and was followed by Mrs. McKenzie, who spent several weeks at the College assisting in organization, and

proposes to pay another visit shortly.

The B.C.P.S. is assisting by loaning some of their best mediums in the coming months, Miss Jacqueline, Ruth Vaughan, Mrs. Hirst and others, and Mrs. de Crespigny and Mrs. E. Ford will visit and help on the educational side.

The public meetings and demonstrations are well attended, and the library widely used, and we may say that for the first time Scotland is fully aware of a new and vital factor in their midst.

The existing societies which have done the pioneer work are co-operating with the new venture with the greatest goodwill.

NOTES BY THE WAY

MEDIUMS' RECEPTION

This very successful gathering took place at Queen's Hall, South Kensington, on Dec. 7th. The dais was most tastefully decorated with masses of chrysanthemums and carnations, provided by Mrs. Robinson to whom we are all very grateful.

After reception of some 200 guests, the Misses B. and E. Watts, with Mr. Hilary Orchard at the piano, gave some excellent musical selections, and the Chairman, Mr. A. E. Jay, opened the proceedings.

The Editor of *Psychic Science* made a short speech in which he laid stress on reliable mediumship as the basis of the College work, and expressed the gratitude of all present to the mediums who worked there. Miss Hatfield followed with two admirably rendered songs.

Mrs. Barkel then gave some impressive clairvoyance; her descriptions of the invisible friends there present were given in great detail, and were recognised by all to whom they were addressed. (I had a sitting with her in July 1927, fully reported in *Psychic Science* of that date, and regard her as one of our best mediums.)

Mr. Kirby then stated how he had received his gift. Devotedly attached to his mother, he asked her on her death-bed, if possible, to show him whether there is another life. Three months later he received a message from her through an old woman clairvoyante who did not know him at all. She went into trance, and his mother spoke through her, very evidentially. This set his feet on the path. After a very interesting account of his meeting with Mr. Jobson, paralysed and sceptical, this latter gentleman was also convinced, and the Reflectograph was the result. Mrs. Singleton, under control by "Mr. Jobson," confirmed this at length—the timelessness of the "next sphere" leads to considerable inroads on the time available in this one!

After her, Mrs. Annie Johnson also gave some very accurate and most remarkable clairvoyance, all fully recognised. She called on Mr. Stanley De Brath by name in a message, presumably by Alfred Russel Wallace, who emphasized his friendship, and gave a message which told him that he had yet one more journey overseas to perform before his transition—an intimation at which the recipient did not seem over-pleased! She also gave many other descriptions also fully acknowledged.

Mr. G. R. S. Mead proposed a vote of thanks to the mediums present, and spoke in warm terms of a book, Chuang Tzu—Mystic, Moralist and Social Reformer, translated from the Chinese by Professor Herbert A. Giles, published at Shanghai, available at Messrs. Watkins, 21 Cecil Court, W.C.2. It contains the story of "Chang," and many Chinese proverbs which were printed in

Psychic Science of July 1929, where they will be found by those who

expressed a desire to have them.

Mr. Sharplin responded, and the audience then adjourned to the refreshment room where a generous collation awaited them; thus

closing a very enjoyable and successful evening.

Readers are referred to the issue of July 1929, copies of which are still available at the College, for a long article "A College Healer," Mr. G. P. Sharplin, and many details on "Chang" which we cannot reprint here.

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A very remarkable statement is made in *Psychic News* of Dec. 24th under the heading "India Calls for Peace," and "A Plea for

a League of Religions."

"The Head of the Hindu Faith (The Shankaracharya) has invited all leaders of Eastern creeds—Muslim, Hindu, Buddhist, Indian Christian, etc., to a Conference at Nasik, in order that an appeal may be drafted and addressed to the Faiths of the West, and representatives be elected, to carry the appeal to the West to co-operate with the representatives of Western Faiths. . . .

"At the present moment the greatest difficulty in securing religious co-operation is the competitive spirit pervading all religions. Each one is trying to show itself superior to the

rest.

"The spiritual force, instead of being applied to the serving humanity, is being spent in increasing rivalry between groups of religious-minded people. Sects and sub-sects, castes and classes, all these distinctions and differences are preventing the spiritual force being properly directed to solving the problems of Humanity."

This is a very remarkable plea. Such a harmony of all religions for the solution of the real problems of Humanity which are far other than denominational disputes, should be welcomed by all

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BOOK REVIEWS

THE ROAD TO IMMORTALITY.

Foreword by Sir Oliver Lodge. Through Geraldine Cummins. By E. B. Gibbes. 194 pp. 3s. 6d.

This altogether admirable book is one which everyone should buy and read with attention. Sir Oliver Lodge writes, "I believe this to be a genuine attempt to convey approximately true ideas through an amanuensis of reasonable education, characterised by ready willingness for devoted service and of transparent honesty." It does not claim to be more than an outline of the progress of the human personality which is identical, or nearly identical, with the human psyche.

Those who are regular subscribers to Psychic Science will remember that in introducing this book (which I had hoped to pass through the magazine), I said:

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These communications are extraordinarily interesting. Whether they are from F. W. H. Myers must be an open question for the present: but if they are, they will be recognised as almost the first attempt to trace the age-long progression of the human soul in the Unseen. Many persons will object to the description of the "Summer-land" as "the Plane of Illusion." I myself think that it is only illusory in the sense that our earth-life, here and now, is illusory from the point of view of ultimate Reality; in so far as the word "ultimate" may legitimately be used. It must be obvious that language is incompetent in dealing with higher "planes."

I now repeat this, with the remark that Sir Oliver Lodge's foreword strengthens my belief that the whole is veritably from F. W. H. Myers. Of course to describe the planes of existence which follow on the Summer-land must resemble the view of a city from an aeroplane high above it. No detailed description of these higher developments can be given in human language. A general view is all that is feasible.

As to "illusion," it should be obvious that all progress of mind must necessarily consider all past phases as illusory. The adult speaks of the illusions of childhood and youth: in the Summer-land he speaks of earth's illusions of Space and Time.

But we may indeed be grateful to Myers, and not less so to Miss Cummins, for giving us a glimpse of those higher states, as well as a satisfactory explanation why Illusion-land should be, not a replica of earth-life, but "a world which is the original of the earth" (p. 55). This I have always maintained to be the case: the earth is the copy in gross matter of the higher "etheric" world. Both are in some sense illusory, Maya as Easterns say, because the perceiving mind is still far from Reality—using that word as "permanent."

It is supremely interesting to anyone who perceives that Mind—the Cosmic Creative Mind—is the ultimate Reality, here on earth perceived under images and figures, and more and more evident to Psychical Research. "Science" deals with measurable things. Mind

cannot be measured by any means known to us. Therefore Mind is outside the limits of Science, though not of Philosophy, which deals with Intelligence, Love, Joy, Goodness, and other things which do not lend themselves to measurement.

I feel that I am justified in speaking of this book as "something quite original and even stupendous." I wish that everyone would read, mark, learn and inwardly digest it. Even an outline of what eternal progress may mean would clarify our modes of thought. It should be noted that the individual soul may pass ages and zons of time at any particular stage, and also that the transition from one phase to another is marked by an event which is more or less analogous to bodily death.

"Conditions of course vary enormously. The man or woman who has never deeply loved or cared for any other human soul may, at death, rise from the body of clay into loneliness and into a night that, in its impenetrable blackness, is like no night on earth" (p. 81). The warning is not un-needed.

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THE CHILDREN OF EVOLUTION.

Edited by N. O. Davies. The Priory Press, Cardiff. 2s. 6d.

This book contains a consecutive series of automatic writings after the fashion of Stainton Moses' Spirit Teachings, with which its theological doctrine is in accord.

The Preface states that

"the modus operandi has been described on p. 58. The first instalment broke off in the middle of a sentence, but the rest of the sentence came through four days later exactly as if there had been no interruption."

This was repeated several times. Brother Patrick, who gives these messages, was Denis O'Grady, a younger son of Gerald and Molly O'Grady of Cork. At the age of seventeen he entered a Franciscan Monastery in Cork where he lived for thirteen years. He proved his identity by guiding the editor to St. Fin Barr's cathedral in Cork where there is a tablet of the O'Grady family.

The book begins with a description of the process of death:

"What you call death is but the beginning of Eternity eternal life, not eternal death." . . . "The spirit advances from stage to stage in the well-ordered course of Evolution."

It explains much that is familiar to spiritualists:

"The astral plane is a world of thought where only moral qualities count in the scheme of progress. . . . It is the country or sphere next the earth plane . . . it has a similar physical existence and is remarkably like it in appearance. It is an intensification of all that is great and good and beautiful on earth."

Incidentally much is given which is concordant with the messages given by "Myers" through Miss Cummins, that there is no Time as

we understand it. To quote one example: "Most of the Romans of Cæsar's time can still be met with in the present year (1927) on the first sphere of the astral plane."... "They are earth-bound, and are in the same condition as they were 2000 years ago."

"Father Patrick" rejects all the more prominent theological doctrines of the R.C. Church, but seems to retain the anthropomorphic Deity. There is however one point which is to the present reviewer

totally incredible:

"Here (in one vast city) are forgathered all the fallen women of the universe. . . . We have met amongst them some of the noblest, gentlest and most affectionate natures. Some were victims of misplaced trust in man's honour, a good many fell from sheer affection . . . but few reached their present position through lust alone. . . . Our hearts have well-nigh broken at the sight of such rare beauty—moral, mental, physical—condemned to such an existence." (pp. 133-141).

This would have been better omitted, but as it was given and approved by "Father Patrick," it would seem to be an indication that the monkish ideas are still persisting in his mind. It is an illustration that the astral world is a world of thought. It is in flat

contradiction with moral qualities as the means of progress.

Another proof of the retention of the monkish mind is the statement that Adam and Eve "sinned" in the Garden of Eden by using the natural mechanism of reproduction created by God who made the male and female that they might "increase and multiply." But there is much in the book which is rational and well-expressed.

S. DE B.

LETTERS FROM SIR OLIVER LODGE.

Compiled and annotated by J. Arthur Hill. Cassell & Co.

This book is extremely interesting from two points of view. It illustrates admirably the mind and characters of the two men of science, and also the types of mind with which they were brought into contact.

Sir Oliver's letters show by examples, the slow and very gradual progress by which, relying strictly on observed facts, he advanced to

the acceptance of survival as finally and scientifically proved.

Not less remarkable is the large-hearted tolerance of criticism. He says (p. 2), "I am always glad of criticism, especially when it occurs in time for amendment." He always rested on facts. To a lady who wrote to him that she had consulted a Roman Catholic priest on the subject of Automatic Writing, and that he had told her that such things were of the Devil, and that people who did automatic writing always suffered from paralysis of the hand and arm, he said, "I have no reason at all to suppose that any ill results follow from automatic writing. One lady who has recently developed the power has suffered from writer's cramp, but she suffered from this complaint before the automatic writing began."

Of the multitudes of inept books that issue from the press, he

says, "They are of interest as a sign of the times. The point I notice about them is the extraordinary amount of good feeling and longing for something better—longing indeed for something quite lofty. They show but little brains and no learning, but they are full of possibly wholesome emotion . . . and there must be a great amount of earnestness in order to put things into practice. Unless they are put into

practice we are only beating the air."

His remarks on Professor Vernon Harcourt, F.R.S. (physiologist) who objected to Psychology at the Council Meeting of the British Association in November, 1914, is merely, "The general ignorance of some scientific men certainly does amaze me; but to taboo Psychology because of our recent unorthodox investigations, goes beyond what I should have anticipated. . . . I cannot say that I am proud of the average scientific man at the present time; fortunately there are some

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exceptions."

Mr. Hill quotes from a letter of December, 1914: "That my occasional psychic utterances do harm to my scientific reputation—even so far as causing some to think me more or less cracked—is manifest, for I have many signs of that." Yet he pursued undeviatingly the path that duty indicated, with a noble courage and a calm friendliness, even to his detractors. In nothing does Sir Oliver's character show more notably its lofty nature. There is a story of Lord Avebury's about the British legislator who, crossing Westminster Bridge, wondered if we should ever know why the moon changes its shape. This seemed to Sir Oliver to be too good to be true; but he mentions the Vice-Chancellor of one of our Universities who thought it quite unfair to ask candidates for Matriculation in a general knowledge paper, to "Explain the phases of the moon." Truly we may wonder at such ignorance in high places.

A Roman Catholic priest wrote to him arguing—Deceased people are either saved or damned. If in heaven we cannot get at them, and if in hell they cannot get at us. Angels are occasionally allowed to communicate with the saints, but the only communications we can have are with devils. He says: A preposterous article, not worth

replying to.

He was perpetually receiving MSS. from strangers asking for assistance for publication; sometimes the writers undertook to

instruct him on Physics!

He writes to Mr. Hill, "Your remarks on death interest and surprise me a good deal. . . . It may be a misfortune, but it is hardly complimentary for them to think it so—by which I mean that in some cases it may be a misfortune. It is when people are taken in the

prime of youth."

In a letter dated November 9th, 1927, he remarks, "Barnes is suffering from his neglect and repudiation of psychic information. Had he had it, he would have expressed himself more tenderly to the weaker brethren. . . . His reference to chemical tests was merely flippant . . . the universe is rather less simple than he imagines it. . . . The cloth diagnosis was done by a poor woman in a back street in

Liverpool. I wrote it out once for the S.P.R. but they turned it down,

quite unnecessarily; and it has never been published."

These selections from correspondence cover more than twenty years, and on all subjects treated of show the same clarity of judgment to which we are accustomed in all Sir Oliver's writing. The remarks on cube roots (p. 54-55) are remarkably clear without the labour of working out. They are new to me.

S. DE B

WALLS OF JERICHO.

By J. Cecil Maby, B.Sc., F.R.A.S. Heath Cranton, Ltd.

This volume of five essays is one for the thoughtful reader. The author has read deeply and with critical discrimination. He does me the honour of quoting from my writings, so I should perhaps say that we have not met nor corresponded.

The first essay on Progress is largely based on Dr. Oswald Spengler's Decline of the West (English translation by C. F. Atkinson. George Allen & Unwin, Ltd.). His criticism may be summed up in the words

here following:

Dr. Spengler has employed the artistic and analogical ('historical') method in his actual examination, but the scientific and causal (mathematical) method in forming his ultimate diagnosis and deductions. He has, to apply an analogy reminiscent of Goethe and Newton, used the artistic and scientific methods respectively.

The point to which he takes exception is Spengler's notion of Destiny. It would be impossible to compress his argument into the limits of a review: I must summarise it in the words of mine which the author quotes: "All real progress is moral progress"—the higher

development of ethical perception.

The second essay on the Kinema, potential and actual, is an able presentment of Dr. Johnson's saying, "The value of every story depends on its being true. A story is a picture, either of an individual or of human nature. If it is false, it is a picture of nothing." It gives an excellent picture of kinematographic development. Continuity, which should bring all four dimensions into a plastic whole, is absent.

The third essay, A Bastard Philosophy, is an amusing satire on Mathematical Physics. "By a little trick of manipulation with powers of ten' we fondly believe that we have learned to assimilate such indigestible fare. Yet in reality the impression left on our minds is less profound than the report of a cannon, just 'a big noise'; for facts of this magnitude either dazzle and unhinge the mind or end in mere froth and bubble. In either instance one grows dizzy and dissatisfied and cries everlastingly, More! More! Faster! Bigger! and then . . . Pop!" It is the apotheosis of Quantity versus Quality.

STATION ASTRAL.

By Bessie C. Drouet. G. P. Putman's Sons, New York, 1932. \$2,5

This remarkable volume contains the confirmation that "There is no Death" as recorded by spirit voices on the Edison Ediphone machine.

It is one of these simply and inartistically-written works which carry conviction. That is the essential truth which Modern Youth needs to get into its head—not as a matter of theory or an appendage to a creed which is not taken seriously, but as a matter of Fact: as much a fact as the f s. d. of daily life. Even more so, for f s. d. must inevitably vanish, but the Fact remains.

Concurrently with that fact, there is another—that we each prepare our future by the kind of mind we bring to it and work out the "reward" or "punishment" automatically, without the sentence of any Power whatsoever. That law is the automatically-developed process which the Creative Love has laid down for the betterment of the race.

We reduce the stupendous Dominions, Principalities and Powers to our own petty human dimensions and then turn them into sordid fairy-tales, believing nothing. Those who write these tales and those who enjoy them, go into mental darkness which but very slowly passes away. As Mr. J. Arthur Findlay, the author of *On the Edge of the Etheric*, has said, "The facts of Psychic phenomena are there, and refusing to face them does not alter them. If anyone has built up a system of belief which opposes these facts, that system must be changed to suit the facts, because the facts will not alter to suit any particular system of belief."

S. DE B.

POLYGLOT MEDIUMSHIP (Xenoglossis).

By Signor Bozzano. Translated by Isabel Emerson. Rider. 5s.

It is curious how much mental phenomena as the principal data for personal survival are now coming to the front. Miss Cummins's Road to Immortality, the Lady Nona's proofs of personality from a remote age, and this book on Polyglot Mediumship are instances in

point.

There is a distinction to be observed between Xenoglossy, in which the mediums speak or write in languages totally unknown to them and sometimes unknown to those present, and the kindred, but radically different, cases of Glossolalia in which somnambulic subjects speak or write in non-existent languages elaborated in the recesses of their subconsciousness. This book deals with the former only. It separates its thirty-five instances into four classes: (I) Speaking automatism and clairaudient mediumship; (2) writing automatism; (3) the "Direct Voice"; (4) "Direct writing." Professor Pawloski gives his personal experience in the Journal of the Am. S. P. R. (Sept. 1925):

"The most striking and interesting thing about these apparitions (in Kluski's house) was their perfectly human

behaviour. They conducted themselves like callers. . . . They were of different nationalities, usually each speaking his own language. However, the sitters address them in any language and are very well understood."

No theory seems better able to explain the facts than the personality of the speakers. Case 22 (page 105) seems conclusive on that point.

THE SINCLAIR EXPERIMENTS DEMONSTRATING TELEPATHY
Bulletin XVI of the Boston S.P.R. By the Research Officer.

This book of 138 pages is an able and detailed record of experiments to prove telepathy by Mrs. Sinclair, the wife of Upton Sinclair, the well known novelist.

Part I (86 pages) gives these in full detail. It is unnecessary to comment upon them; they are the same as those given in Mr. Upton Sinclair's book *Mental Radio*.

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Part II is a valuable *resumé* of the history of experiments for telepathy. It solves the riddle why, to-day, after multiplied demonstrations of telepathy, it yet faces, not indeed the universal, but certainly the prevailing scepticism of scientific men, and why but few of them can yet be induced to give decent attention to certain other psychic phenomena which have been amply evidenced. It is not because they are scientific men, but because they are human.

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